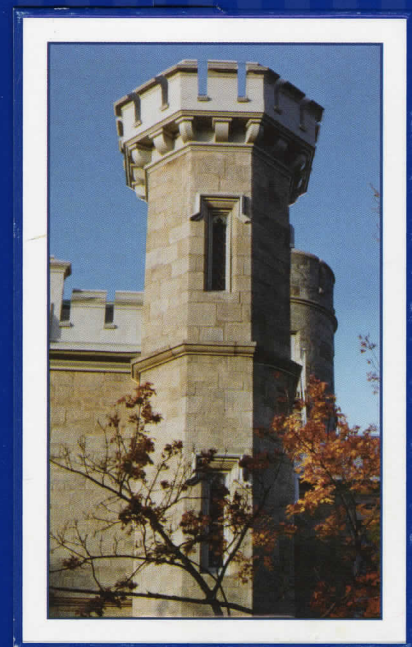


The College of New Rochelle

Celebrating a Century of Wisdom for Life
1904 – 2004





September, 2004

Dear Family & Friends of the College,

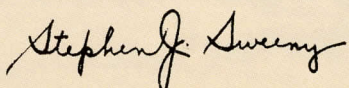
We have reached a milestone at The College of New Rochelle—our century mark—and appropriately we pause for a moment and cast a long look back from New Rochelle to the Bronx and Manhattan, and yes, even across the sea to Italy and a village far away from our own city streets where a humble woman of the Renaissance first cast a stone upon the waters of the world and had it ripple through the ages to our own shores, here on Long Island Sound.

Saint Angela Merici, foundress of the Ursulines, in an oft-quoted series of imperatives expressed here in wonderful contemporary idiom, has challenged her followers: “Do something; get moving; be confident; risk new things; stick with it; get on your knees; then be ready for big surprises.” Mother Irene Gill and all who partnered with her in conducting this College for 100 years have taken these charges most seriously.

Time and distance separate many of us who have the privilege of association with the College, but our hope is that within these pages we might all come together, reflecting on the difference The College of New Rochelle has made in the world! We have made a difference in the lives we touched, the families and communities we impacted, and the good we achieved.

For 100 years, The College of New Rochelle has been a rich source of “wisdom for life.” The transforming education offered unselfishly and so expertly by Ursulines and lay colleagues to thousands of graduates was taken from the College into the world.

This is the story of great people, great teachers and many models of conscience and compassion, of great times and great fun. So we stand in awe at our 100 years, but, as Saint Angela promised, we should be ready for so much more to come—big surprises and wonderful things!

A handwritten signature in black ink, reading "Stephen J. Sweeny". The signature is fluid and cursive, with the first name "Stephen" and last name "Sweeny" clearly legible.

Stephen J. Sweeny, Ph.D.

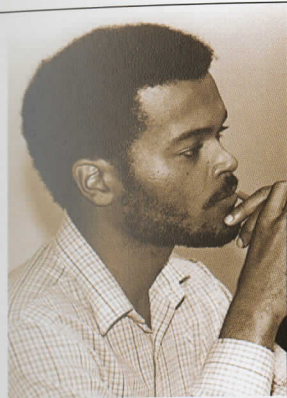
President





Contents

- 4 Introduction
- 6 Prologue – A Vision for Women
- 14 1904-1929 – A College is Born
- 28 1930-1954 – Discipline, Thought, and Action
- 42 1955-1979 – Turbulence and Resolution
- 58 1980-2004 – A Time of Strength
- 78 The Presidents of the College
- 80 Acknowledgements
- 81 Index





Introduction

A centennial is a mark of longevity, a mark of achievement for any institution. For The College of New Rochelle, its Centennial marks decades of accomplishment, of singular purpose and a glorious mission. This Centennial calls to mind and memory the endless gifts of wisdom given by the Sisters of the Roman Union of the Order of Saint Ursula, by lay faculty and staff – the gifts of the great canons of western learning and civilization shared with generations of students who became a vital part of this campus community for a precious interval, then journeyed on to lives of goodness, accomplishment, and contribution to society.

And what a century it has been for the College! Begun even before American women possessed the right to vote, when New Rochelle was farmland and Leland

Castle with its lion-studded walnut doors was a summer mansion for wealthy New Yorkers, these swift-flown decades have witnessed almost unimaginable growth and change.

The prose and poetry and images arrayed on these commemorative pages invite us to recall the singular lives that have flourished here at The College of New Rochelle these past 100 years, to reflect upon the grand achievement manifest in our first century and so compellingly promised for our second.

Clearly, the College arose from profound historical ideas and sustaining traditions of service and learning, community and faith, and flourished uniquely on the relentless tides and currents of the twentieth century. These abstract fundamentals are the core upon which an



unflaggingly devoted cadre of gifted and determined women and men constructed the enduring enterprise that is The College of New Rochelle.

Regrettably, neither the vast and lively totality of the College nor the presence and work of the thousands of men and women who have given it life over the century can be fully encompassed in so limited a space. Instead, the model of the kaleidoscope may serve to evoke with vital fragments the essence of the whole.

Here then are glimpses of the College as it has manifested its realities for its constituencies – students, faculty, staff, alumnae/i, the Church hierarchy, academic accreditors, state education agencies, local communities, the American higher education community, and the family of Catholic colleges and universities among them.

As expected throughout the infinitely varied interactions within a dynamic community of learning, discovery, and growth of every sort, each person and group of persons provides frameworks, mirrors, and contrasting capsules, color, and texture for the others.

The powerful influences of time and duration on the College's first century also cannot be neglected: for many people their primary association with the College was as students, resident or commuter, who were immersed in the campus dynamic for but a few years; for others their association comprised much of their working lives. But for nearly all who were touched by the College, the effect of their experience at New Rochelle endures.

So too have the affairs of the outside world moved the College Community, as its members have moved in and out of those

currents, refreshed, startled, disappointed, or delighted by powerful influences, but refreshed and anchored by the essences found on the campus and present on every page here – the constancy of science, the sustenance literature, the abiding light of religious faith, the comfort and surety of ritual and liturgy in which the spiritual canon and the fabric of culture are renewed, refurbished, and augmented in new guises to meet new challenges.

To truly begin at the beginning, we travel first to Northern Italy in the fifteenth century and gather our first gleaming fragments of the truths that would define The College of New Rochelle through the twentieth century and beyond...

Statue of Saint Angela Merici by Sister Margaret Beaudette, S.C., dedicated in October 2003 to commemorate the Centennial year of The College of New Rochelle.

A Vision for Women

Any story of The College of New Rochelle is inseparable from touchstone concepts and historical events that long precede its founding and instantiate the spirit from which its vitality has always flowed, not for a single century, but for nearly five.

ANGELA MERICI: HER VISION AND THE COMPANY OF SAINT URSULA

Fittingly, that spirit draws its enduring power from the fulfilled vision and concrete achievement of the remarkable Renaissance woman canonized in 1807 by Pope Pius VII as Saint Angela Merici. The foundress of the Company of Saint Ursula, Angela Merici was born to a family of farmers in Northern Italy's Desenzano, near Brescia, sometime around 1470. Following the early deaths of her parents and sister when she was about ten, young Angela lived for a time with a wealthy maternal uncle in neighboring Salo, where she became a Franciscan tertiary, but by age 20 had returned to Desenzano and begun charitable works. Although probably a reader, the woman whose adult accomplishment would eventually shape educational practice worldwide had no formal schooling and did not write (secretaries recorded her work).

Traveling in 1516 to a Brescia then "in a state of appalling chaos" following rebellion against the occupying French army, she observed firsthand the mounting pressures for Church reform and became increasingly accomplished and influential in the city's life. She worked with hospital and reform groups, traveled on pilgrimages to Rome and the Holy Land, and was invit-

ed by Pope Clement VII to serve in Rome, an offer she graciously declined. About 1533, approaching age 60, Angela began to prepare a few companions for a special commitment. On November 25, 1535, some 28 of these women signed their names in a book and placed themselves under the protection of Saint Ursula—a third-century martyr, patroness of medieval universities, and widely respected as a leader of women, thus forming the Company of Saint Ursula.

Initially forgoing vows, enclosure, and distinctive habit, the members soon elected Angela superior, a post she held until her death on January 27, 1540, when Company members numbered some 150. In the next year, approval by the local bishop was granted, and the Company received Papal recognition as a congregation in 1545. When the Company moved to France, it was eventually given the status of an enclosed monastic order (henceforth the Order of Saint

Ursula), and in 1618 received final approval from Pope Paul V. The Order's principal purpose for existence became education (with the girls living and studying within the cloister). In addition to the three monastic

vows common to all religious – poverty, obedience, and celibacy – some Ursuline houses added a fourth – to provide education for girls.

Incorporating her innovatively humane and positive educational philosophy, the principal writings of Angela Merici – the *Rule*, *Counsels*, and *Testament* – urge the leaders of the Company to know and cultivate each member as individually as a mother and commend personal integration and understanding rather than mere memorization as the best way to learn. As Saint



Saint Angela and Her Companions (artist unknown).

Angela's works were adapted to subsequent locations and places, the fundamentals lost nothing of their initial force. The teacher, for example, was always expected to offer a worthy example for her students. "Live and behave in such a way that you may serve as a mirror to your daughters," counseled Angela Merici, "and begin by doing yourselves whatever you wish them to do. For how can you reprove and admonish them for a fault if they see it in you? How can you teach and recommend the practice of a virtue unless you possess it yourself, or are at least beginning to practice it with them?" This advice provided the cornerstone of Ursuline educational philosophy.

Recognized as the first teaching order of women, in a relatively short time, the Ursulines established educational institutions throughout Europe, convents and schools flourishing particularly in France. Jesuit missionaries in Canada invited nuns to come and teach Christianity to the daughters of French colonists in Quebec in 1639. Those Ursulines were followed in 1727 by others in New Orleans, where, under contract by the French government, they staffed a hospital and opened a school for poor children and slaves, and launched the first Catholic academy for women in what would be the United States.

Born in Desenzano on Lake Garda in Northern Italy, Saint Angela Merici grew up in a small farmhouse called "Le Grezze."





The Mystic Marriage of Saint Catherine (with Saints Lawrence, Ursula, and Angela Merici – far right) by Girolamo Romanino, which is thought to commemorate the foundation of the Company of Saint Ursula on November 25 (the feast day of Saint Catherine); reprinted with permission of Memphis Brooks Museum of Art, Memphis, TN.

SERVING EMERGENT COMMUNITIES IN NEW YORK

By the mid-nineteenth century, seemingly disparate events were aligning to presage the birth of the College. Having been invited by a priest of the new (and largely German-speaking) parish of the Immaculate Conception in the burgeoning East Morrisania suburb north of New York City,

in the spring of 1855, Mother Magdalen Stehlin and three companions traveled from St. Louis (where Ursulines had arrived in 1848). Within a short time, they had established a parish school and a private academy that would flourish in East Morrisania for 35 years. Meanwhile, Irish immigrants continued to throng into New York City, many settling in Manhattan's Lower East

Side. Repeating anew America's cycle of urban displacement, the prosperous elite began to move... uptown.

In 1863, to serve the arriving Catholic immigrants, the Diocese of New York established a new parish – Saint Teresa's – and named Father James Boyce pastor. Within two years Father Boyce had a boys' academy up and running, and



Forming their own independent community on August 15, 1881 were five Ursulines from Saint Teresa's: back, left to right: Mother Seraphine Leonard, Mother Pius Madden; front, left to right: Mother DiPazzi Brady, Mother Irene Gill, Mother Baptista Quinn.

The Church of Saint Afra (now the Church of Saint Angela) in Brescia, Italy, where in 1535, in the oratory near the church, Saint Angela founded the Company of Saint Ursula.



TIMELINE OF EVENTS

- 1470** Angela Merici, foundress of the Ursulines is born in Desenzano, Italy.
- 1535** The Company of St. Ursula is founded in Brescia, Italy by Angela Merici when 28 young women sign the Book of the Company.
- 1540** Angela Merici dies in Brescia, Italy.
- 1807** Angela Merici is canonized a saint.
- 1848** Ursulines from Austria-Hungary and Bavaria arrive in St. Louis, Missouri, to open schools for German-speaking children.
- 1855** Ursulines from Europe, via St. Louis, Missouri, arrive in East Morrisania (now part of the Bronx) and open a day and boarding school for girls in a neighborhood that is a mix of German and Irish Catholic immigrants.
- 1856** CNR Foundress Lucy Gill (Mother Irene) is born in Aghrim, County Galway, Ireland.
- 1873** Rev. James Boyce, pastor of St. Teresa's parish in lower Manhattan, invites Ursulines to the parish where they open an academy and staff the girls' department of the parish school.
- 1893** Mother Irene Gill is elected superior of St. Teresa's Ursuline community.
- 1896** Mother Irene Gill comes to New Rochelle, and when she discovers that Leland Castle has been rented to another school, buys a house at 29 Locust Avenue to open the Ursuline Seminary.
- 1897** The Ursulines move into Leland Castle in New Rochelle, and the Ursuline Seminary opens with 10 boarding and 60 day students.

(continued on page 17)

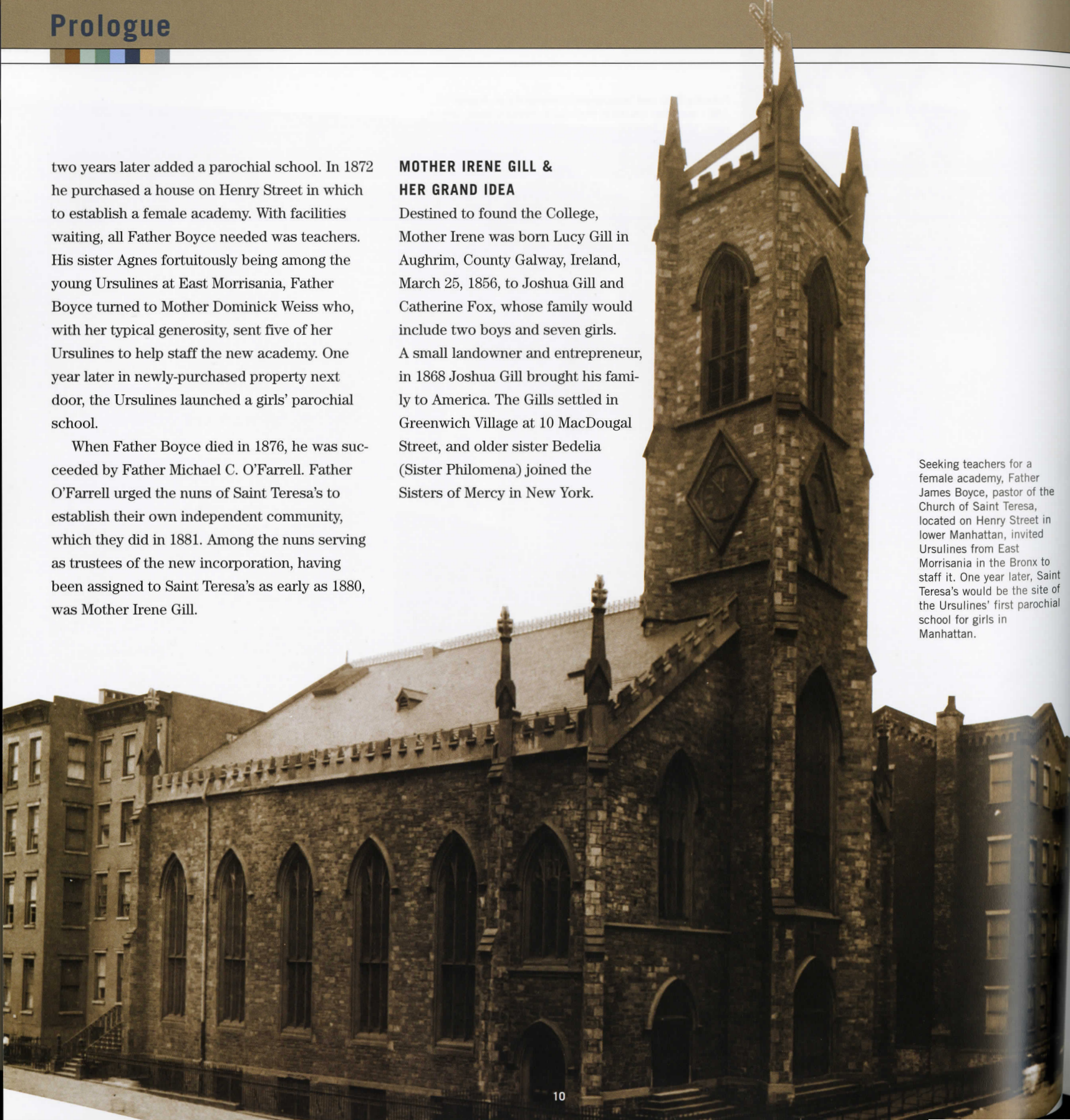
two years later added a parochial school. In 1872 he purchased a house on Henry Street in which to establish a female academy. With facilities waiting, all Father Boyce needed was teachers. His sister Agnes fortuitously being among the young Ursulines at East Morrisania, Father Boyce turned to Mother Dominick Weiss who, with her typical generosity, sent five of her Ursulines to help staff the new academy. One year later in newly-purchased property next door, the Ursulines launched a girls' parochial school.

When Father Boyce died in 1876, he was succeeded by Father Michael C. O'Farrell. Father O'Farrell urged the nuns of Saint Teresa's to establish their own independent community, which they did in 1881. Among the nuns serving as trustees of the new incorporation, having been assigned to Saint Teresa's as early as 1880, was Mother Irene Gill.

MOTHER IRENE GILL & HER GRAND IDEA

Destined to found the College, Mother Irene was born Lucy Gill in Aughrim, County Galway, Ireland, March 25, 1856, to Joshua Gill and Catherine Fox, whose family would include two boys and seven girls. A small landowner and entrepreneur, in 1868 Joshua Gill brought his family to America. The Gills settled in Greenwich Village at 10 MacDougal Street, and older sister Bedelia (Sister Philomena) joined the Sisters of Mercy in New York.

Seeking teachers for a female academy, Father James Boyce, pastor of the Church of Saint Teresa, located on Henry Street in lower Manhattan, invited Ursulines from East Morrisania in the Bronx to staff it. One year later, Saint Teresa's would be the site of the Ursulines' first parochial school for girls in Manhattan.





Mother Irene Gill (front center) with fellow Ursulines and students at the Henry Street Academy in the 1880s.

The next stepping stone toward New Rochelle was young Lucy Gill's decision to join the Ursulines of East Morrisania, then headed by the "kind, lovable" Mother Dominick Weiss. Entering the Community in May 1876 at the age of 20, Lucy Gill was professed on December 27, 1879, taking the name Irene and almost immediately beginning her momentous journey into the history of Catholic and American higher education.

Soft-spoken, gentle, and kind, yet firm and broad-minded, Mother Irene had early on been recognized for her leadership and bold educational vision. Upon her appointment as Saint

Teresa's Superior in 1893, while still in her 30s, she swiftly launched an academy for the daughters of the families who could afford to pay tuition. With the purchase of an adjacent property to house both academy and convent for the Sisters, as at the teeming school, the academy's classrooms soon filled to capacity, resonant now with the voices of the daughters of Manhattan's increasingly prosperous Catholic families.

In 1883 the Ursulines inaugurated a normal school at Saint Teresa's with courses that prepared candidates to meet the Board of Education requirements for teaching in New York City,

and was soon duly accredited as such. When New York City changed its requirements for teacher certification, the normal school developed a preparatory course for teachers planning to take the new Board of Education qualifying examinations and offered them at various locations around the city.

Incrementally increasing the variety and number of courses, while inviting prominent professors to teach them, and watching the numbers of students wanting to register climb, Mother Irene may already have begun to imagine a collegiate institution where young women might pursue

baccalaureate degrees under Catholic auspices.

When the next influx of immigrants, largely Eastern European Jews and Russians, arrived in the Lower East Side in the late 1880s, the Irish Catholics were pressured to move. So as her clientele population shifted to Manhattan's north and west, Mother Irene decided to relocate and rented a large house on West 57th Street in a Paulist parish. In what turned out to be a disguised blessing, the resident Sisters of Charity objected to the opening of a competing Ursuline academy, and Mother Irene accepted Archbishop Michael Corrigan's advice to explore the Upper East Side. Following a year or so in a nearby rental, she bought a spacious Colonial-style house on the corner of 93rd Street and Park Avenue and opened the new academy there in 1896.

Meanwhile, apparently at the suggestion of Father O'Farrell, Mother Irene traveled to New Rochelle to explore the possibility of establishing

a seminary there. She spoke with the Rev. Thomas McLoughlin, pastor of New Rochelle's Blessed Sacrament Church and friend of Father O'Farrell, about her plans. Father McLoughlin told Mother Irene of a property that he believed might be ideal for a girls' school – Leland Castle.

In 1881 Adrian Iselin Jr. had purchased bankrupted Simeon Leland's estate, "Castle View," and after several unsuccessful attempts to adapt the estate as a country inn for his wealthy friends, broke the property into building plots. As a result, the Castle, which then stood on a little over two acres and was no longer desirable as a private residence, had been rented successively to several schools. When Mother Irene approached Iselin about acquiring Leland Castle in 1896, the building had just been leased for a small private school. Nonetheless, Mother Irene opted to remain in New Rochelle and bought a house at 29 Locust Avenue for her next school.

In January 1897 fire damaged the Castle's upper floors, forcing the uninsured leaseholder to vacate. Mother Irene agreed to purchase the Castle as soon as repairs were made; with the Locust Avenue property traded as part payment, the \$35,000 deal was completed on June 14, 1897, and the Ursulines took possession on July 1. The Seminary – forerunner of today's Ursuline School on North Avenue – opened in September with nine boys and 56 girls, the boarders living in the Castle with the nuns and classes conducted in the parlors. So well did the school thrive that two major additions to the Castle were required by 1904 to accommodate the growing student body.

As the educational success matured on Castle Place, Mother Irene was steadily maturing her "Grand Idea," and during the ceremony marking her silver jubilee of religious profession in the summer of 1904, she announced to her gathered friends and colleagues her intention to open a college for Catholic women that fall. It would be called the College of Saint Angela.

Among more than a few obstacles to be overcome by Mother Irene and her cadre, New York's Archbishop John Farley was initially reluctant in granting his approval, averring that a Catholic college for women in New York State was premature. Such diocesan caution was not without good cause, given the likelihood that the debts of a failed Catholic school venture would fall to the Diocese to settle. But the Archbishop did assent, and Mother Irene immediately set about slaying bureaucratic, economic, and administrative dragons with a surety that would propel "Irene's Folly" into early legitimacy among key constituencies and provide her audacious enterprise with sufficient momentum to achieve self-sustaining reality.



REV. MICHAEL CARTHAGE O'FARRELL

Born in County Waterford, Ireland, in December 1844, Rev. O'Farrell was first educated by the Irish Christian Brothers. From Saint Patrick's Seminary, Carlow, he transferred to the Archdiocese of New York in 1866 and was ordained in 1868. At one of his first parishes in Rondout, New York, he established a secondary school. When assigned to the parish of Saint Teresa in 1876, he met the Ursulines who had arrived there three years before. An imaginative and uncommonly able administrator, Rev. O'Farrell encouraged the Ursulines in their educational innovations and in 1897 assisted Mother Irene Gill in acquiring Leland Castle. In 1904 Rev. O'Farrell became the first President of the College and remained a supporter and friend until his death in January 1918.

Leland Castle, the former summer estate of Simeon Leland, was purchased from Adrian Iselin Jr. by Mother Irene Gill in 1897 as the site of her girls' school and later for her ambitious endeavor, the College of Saint Angela.





A College is Born

Mother Irene and her dauntless colleagues briskly set about preparing for the College of Saint Angela's first students in September. Instruction was begun in the Castle on September 12, 1904. Of the entering freshmen, nine young women would enter history four years later as the new school's first graduates, the Class of 1908.

As Saint Angela's founding undergraduates took up their starring roles as exemplary, precedent-setting, twentieth-century college women, behind the bucolic scenery, their newly-minted college was in all its essentials very much a work-in-progress. The concrete of its institutional foundations was barely set, the framing and plaster of its administration, curriculum, and faculty still being measured, cut, and joined.

The Regents of the University of the State of New York had granted the College charter on June 27, 1904, listing the Ursuline Convent of Saint Teresa's of New York City as the corporate body. The Ursulines' friends in Albany who floor-managed the charter application were Albany attorney William H. Buckley; Regents Charles Cobb and Eugene Philbin; and Dr. Augustus Downing, deputy commissioner of the State Education Department.



In 1908, nine young women comprised the first graduating class of the College of Saint Angela.



Mother Irene Gill was a visionary in women's education.

While shaping the new enterprise, Mother Irene's principal planners and implementers counted not only Mothers de Sales Dougherty and Seraphine Leonard, but a coterie of religious and lay men whose competence and devotion to the Ursulines and their college would prove vital and durable.

Included were the Rev. Michael O'Farrell, the first president; Father Thomas McLoughlin, vice president until his untimely death; Nelson Hume, educator and long-time school administrator; and Adrian Iselin Jr. (who had sold Leland Castle to the Community and would in 1935 forgive its mortgage), Board chair for many years. Perhaps the touchstone stalwart among lay advisors was Wall Street attorney Edward McGuire, secretary of the Board for nearly three decades, whose candid and generous counsel to Mother Irene and her team embraced the law, finance, and college operations.

LET THE CALL GO OUT

In August 27, 1904, a notice accompanied by a photograph of Leland Castle had appeared in *The New York Times*: "The College of Saint Angela ... Only Catholic College for Women in the State of New York. Under the Direction of the Ursuline Nuns. Members of All Denomina-



As Mother Irene's endeavor prospered, the need for more space necessitated additions to Leland Castle, including an extension to the drawing room in 1899 and a large wing on the north side in 1902 to house a larger chapel, more classrooms, and sleeping quarters.

tions Received. Four Years' course leading to degree of A.B.... Extension Course in Pedagogy. Progressive and experienced faculty of nuns and laymen. Complete modern equipment. Fine Location, Beautiful Buildings and Surroundings, Extensive Grounds. Half Hour from New York City. Separate Academic and Preparatory Departments. For catalog apply to the Secretary."

On the "Secretary's" desk may have been a stack of the inaugural 1904 brochures, which amplified the *Times* ad:

The object of this institution is to train and develop harmoniously all the faculties of young women by means of a four-years' course of advanced studies leading to the attainment of the degree of A.B.... The idea

of education which is accepted in this college insists strongly upon the general moral and intellectual training of its students; it seeks to obtain order and balance in emotional results; it requires that every human faculty be made the subject of education, that none be slighted, none disproportionately and abnormally developed.

Such ideals were traditional enough, but by many criteria, Mother Irene's fledgling endeavor was sufficiently innovative to classify it as cutting edge. Almost certainly influencing her determination to build a full-service college was the reality that the choice for a





Two of the trio of deans that administered the College into the 1940s were Mother Ignatius Wallace (left) and Mother Thomas Aquinas O'Reilly, a member of the Class of 1913.

Catholic woman of the time was essentially limited to Catholic academy-level education or a secular college. Saint Angela's joined a small phalanx of Catholic women's colleges launched by women religious around the turn of the century – the College of Notre Dame of Maryland, Saint Mary's College and Saint Mary-of-the-Woods College in Indiana, the College of Saint Elizabeth in New Jersey, and Washington, D.C.'s Trinity College.

"Plans [for the new Catholic College of Saint Angela]," ran a news report in *The New York Times* of November 7, 1904, were "calculated to place the institution on the same high plane as Barnard, Radcliffe, Smith, and Bryn Mawr Colleges for women."

Refining the initial catalogue's rhetoric with a new confidence and even bravura, the 1906 edition would declare:

This College was established and is maintained for the sole object of furnishing means and facilities for the higher education of young women. The College interprets the

term 'Higher Education of Women' as meaning such stimulation and promotion of the physical, intellectual, and moral growth and development, as shall result in complete womanhood. The college ideal of its

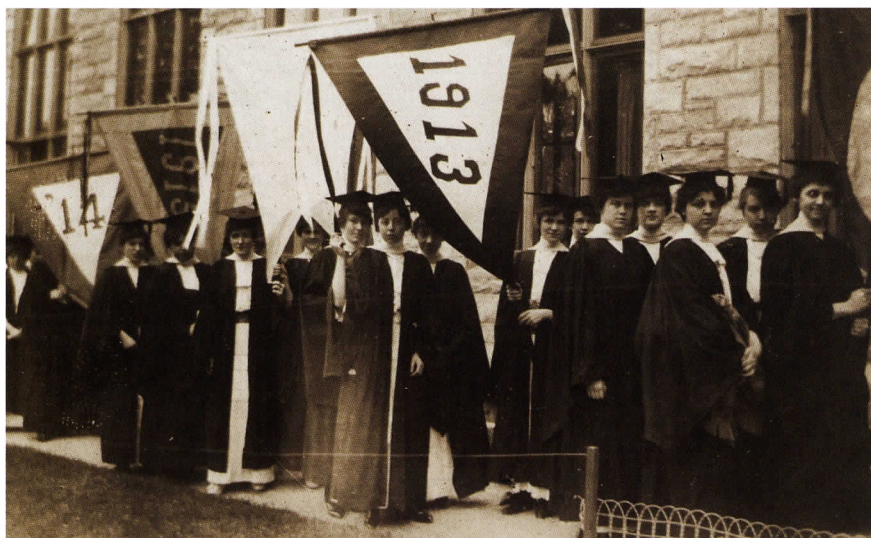


graduates is that of a woman of culture, of efficiency, and of power, a woman capable of upholding the noblest ideals of the home and of the Church and possessed of the training that shall make her an efficient worker in society and in the professional world.

Moreover, the text went on, "The College... claims two basic principles. First, while standing for the higher education of Catholic women, it welcomes all others... Second, [it] aims at the training of young women according to ideals and methods characteristic of the Ursuline Order." Now, to fulfill the lofty promise...

THE NUCLEUS: CURRICULUM, FACULTY, FACILITIES

From the outset the College curriculum centered on the traditional core of liberal arts, its primary goal intellectual rigor, and most courses were prescribed. In 1905 out of 40 units needed for graduation, 31 units were required of all students. Students in the early years took four years of English, Latin, French, history, and elocution; three years of Christian doctrine and mathematics; two years of philosophy and chemistry; and one of physics. The other nine units were electives and could be chosen from offerings in German and Greek; botany, physiology, geology, and astronomy; pedagogy; domestic





The Daisy Chain, part of Commencement week activities, was an annual tradition from 1916 until the 1950s.

economy; and political economy. In addition to regular courses, students could choose classes in art and music. Although specific requirements would be modified from time to time, the rigorous liberal arts content of a young woman's education at the College has remained constant.

The College was actually administered by a trio of deans who saw CNR into its fifth decade: Mothers Irene Gill, Ignatius Wallace, and Thomas Aquinas O'Reilly. Behind them were Irene's younger sister, Mother Augustine Gill, and Mother Xavier Fitzgerald, both serving ably in various offices. In the first Bulletin's list of 26 faculty, of the five Ursulines, none then held college degrees. (Until 1911 nuns were neither admitted to any of the all-male Catholic universities nor commonly permitted to enroll in the secular ones.) Mother Xavier completed her A.B. in

1909, at the age of 38, through extension and summer courses, and then went on to earn her M.A. in Social Science at Columbia. Mother Thomas Aquinas would earn her Ph.D. in English at Fordham.

Academic qualification and faculty credentialing quickly became a driving priority among American Ursuline educators and the administrators of Saint Angela's in particular. The College announced that since it meant to train young women according to ideals and methods characteristic of the Ursuline Order, much of the faculty, especially for certain departments, would be drawn from Ursulines "who are steadily preparing themselves, through the attainment of college and university degrees, to enter the most advanced educational work."

TIMELINE: 1900–1929 (cont'd.)

- 1900** The Roman Union of the Order of St. Ursula is established, which the New Rochelle Ursulines join in 1901.
- 1904** On June 27, the College of St. Angela is chartered by the Regents of the State of New York.

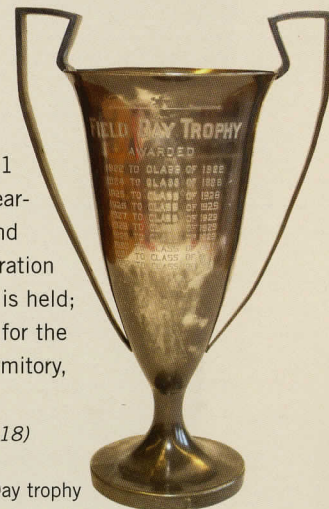
On September 12, the first students begin classes: four enroll; five more join the "pioneer" class in the next months.
- 1905** Students publish first literary magazine, *St. Angela's Quarterly* (later renamed *Quarterly* and succeeded in the late 1960s by *Phoenix*).
- 1906** Students present first dramatic performance, Tennyson's "Princess," and ground is broken for "The Gymnasium" (later renamed Chidwick), which houses laboratories, classrooms, and a full gymnasium.
- 1907** First Summer Session is held, and lay students and Sisters from several congregations enroll for teaching certification and/or to matriculate for a B.A.

- 1908** Commencement is held for the first time, and the nine graduates form the Alumnae Association just days later.

- 1910** College charter changes name to The College of New Rochelle, and enrollment reaches 100.

- 1911** The Class of 1911 issues the first yearbook, *Annales*, and first formal celebration of Founder's Day is held; ground is broken for the College's first dormitory, Maura Hall.

(continued on page 18)



Field Day trophy

TIMELINE: 1900-1929 (cont'd.)

- 1912** The Class of 1912 designs the first class ring, and the New York State Board of Regents authorizes CNR to grant M.A. and Ph.D. degrees.
- 1915** First formal investiture ceremony is held at which freshmen are given a cap and gown to be worn at all formal and religious ceremonies; tradition continues until early 1970s.
- 1918** Following the death of the College's first president, Rev. Michael C. O'Farrell, Msgr. Joseph Mooney is inaugurated its second president; the Junior Class of 1919 give up their prom for sake of brothers and friends at war in France.



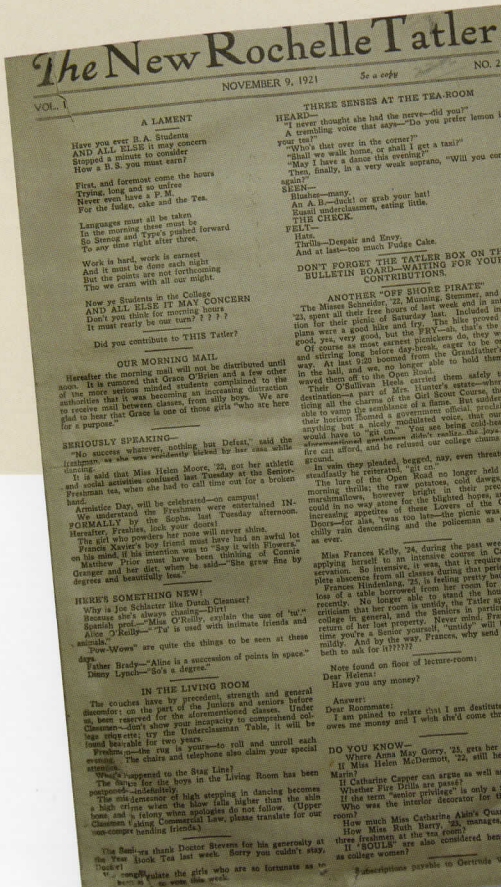
GIANTS OF A COLLEGE HISTORY

Striving for "a faculty of ever-increasing strength," Mother Irene assembled an initial complement of teachers that included outstanding lay men and women with degrees from prominent American and European universities, including Columbia, Georgetown, Harvard, Johns Hopkins, Western Reserve, Pratt, Saint Lawrence, New York University, and the Universities of Paris and Berlin. Despite the increasing number of Sisters with advanced degrees, Ursulines comprised only a minority of the teaching staff of the College in early decades, but by 1929 the ten Ursulines among a total faculty of 41 would hold proportionately higher graduate degrees than their lay associates.

No college achieves the first rank without great teachers. This is a truth that has guided the decisions of every dean and president at The College of New Rochelle, beginning with Mother

Irene's first faculty choices in 1904. The faculty and related issues predictably occupy a prominent place in the administration's reports to the trustees, beginning with the archives' first such document, "The Report of the College of Saint Angela to the Board of Trustees...", dated December 1909. (The document was, in fact, submitted "by the Faculty," although these reports would subsequently come from the dean and, eventually, from the president.) "Gentlemen," reads the text, "After five years of life [the College has] 104 students, 68 courses in 21 different subjects; faculty of 17... seven cottage dormitories for 56 students." There follows a slightly plaintive, if tactful, summary of outstanding needs: student accommodations, a chapel, dining hall, library, scholarships, faculty endowment...

Under the imprimatur of "the Dean" and titled simply "Report 1910-1915," the next administrative account lists 198 regular students, plus 100 in extension courses, and faculty of "ten laymen and five secular women, seven Ursuline nuns..." and



Father Halpin as Professor of Philosophy and Spiritual Director of the students. Tuition, which had been set at \$120 per year from 1904, was contrasted with the actual cost of instruction, "which cost us \$170." Beginning in 1915 tuition would be raised to \$150.

Perhaps not every new teacher was either so callow or so eloquent as English professor C.M.

Bush, who recorded her impressions in the 1918 *Annales*:

I came... to teach in the College of St. Angela with a sense of adventurous curiosity, eager for new experiences, and quite artless in my attitude of receptive wonderment... The hall into which I entered was not quite so conventual as I had imagined it would be. Its



Seen regularly across campus with his loyal companion, Leo XIII, Father Patrick Halpin, the College Chaplain, was beloved by his students.

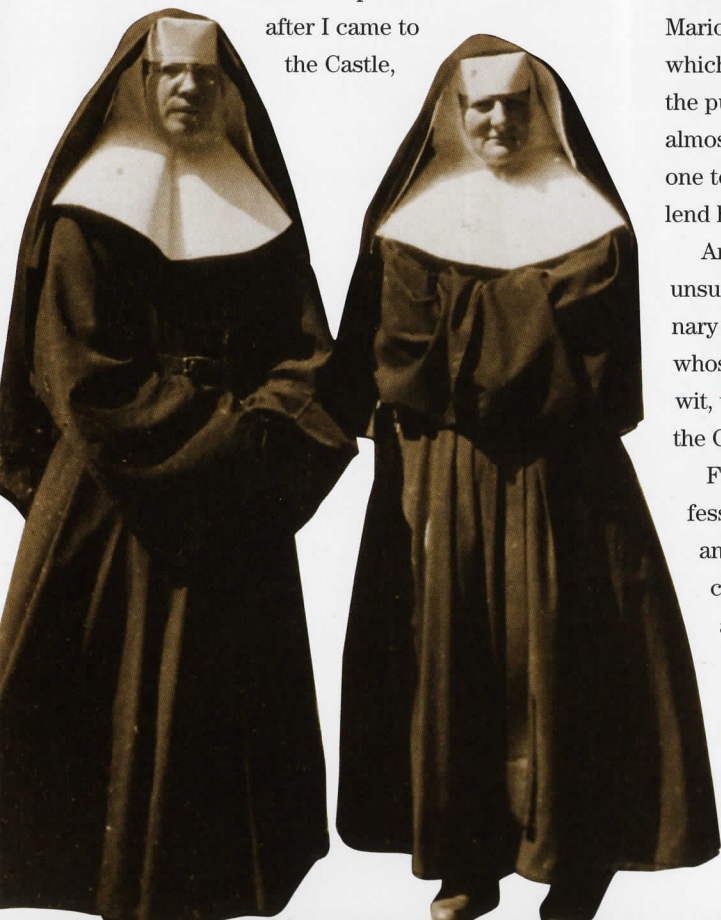
TIMELINE: 1900 – 1929 (cont'd.)

- 1919** Mother Irene Gill is named vice president of CNR, and Mother Ignatius Wallace is named dean; extension branches open at convents on Staten Island and in the Bronx for Ursulines pursuing teaching certification and/or B.A. degrees.
- 1921** CNR becomes a charter member of the Middle States Association of Colleges and Secondary Schools, and the first issue of student newspaper, *Tatler*, is published.
- 1923** Holy Family Chapel is dedicated.
- 1924** The College's third president, Msgr. John P. Chidwick, D.D., is inaugurated. Enrollment reaches 550, and the first issue of *Alumnae News* (renamed *Quarterly* in 1976) is published.
- 1925** Membership in the Association of American Colleges and Universities is granted, and Anna Sheedy begins her 50-year teaching career at CNR.
- 1926** A lightning fire damages the rear turret of Leland Castle, and Brescia Hall is completed.
- 1927** Science Hall opens.
- 1928** Mary F. Higgins (SAS'15 and CNR's sole Ph.D. graduate in 1917) becomes the first woman elected to the CNR Board of Trustees.
- 1929** Adrian Iselin Jr. forgives mortgage on Leland Castle in honor of Mother Irene Gill's 50th anniversary of religious profession, and Ernest Thorne Thompson founds CNR Art Department.

(continued on page 32)

dark panels, its carved furniture, its stained-glass windows, all seemed to me a thought too elegant for a cloister; an impression that was further carried out by the drawing room in which I awaited the coming of the Reverend Mother. The long light of late afternoon shone through the French windows of the recreation hall, across the polished floor. Everywhere there was a sense of order and stillness and peace. The quiet was occasionally broken by a bell which clanged out some mysterious number, followed by soft, padding footfalls and the dull tinkle of rosary beads.

Then a deeper silence. For weeks after I came to the Castle,



I went about the halls on tiptoe, unconsciously imitating the noiselessness of those padded footsteps, fearing to speak above a whisper, and in daily dread of making some dull secular blunder against ancient cloistral tradition...

If we didn't exactly run to creature comforts in those early days, we lived in an atmosphere of friendliness and intimacy that is quite impossible in a large college. We had not yet become academic. The classes were so small that each individual's tastes and convictions were matters of pleasant knowledge. Jenny's aversion to fish, which prevented her from tolerating *The Compleat Angler*. Marion's deep love for the metres of Horace, which made her memorize an ode a day for the pure joy of acquisition! Fortunately, almost everyone had a sense of humor. No one took herself too seriously or refused to lend herself to the general entertainment.

And yet such earnest delight seems an unsurprising aspect of the cadre of extraordinary women and men, lay and religious, whose devotion and accomplishment, whose wit, wisdom, and style have literally defined the College throughout its first century.

Father Patrick Halpin, former Jesuit professor of philosophy at Fordham University and Boston College, left the Jesuits to come to CNR, where he lived in quarters adjacent to the Chapel with his giant Mastiff-mix dog, Leo XIII; beloved by

Charged with overseeing curriculum development, Mother Xavier Fitzgerald, (pictured on the left with Mother Fidelis Dunn) studied other college catalogs, hired the best faculty, and advocated for the finest education for the students.



Students dance to the music of a hurdy-gurdy.

students, the colorful chaplain inaugurated Alpha Alpha, the honorary philosophical society, and served until ill health forced his retirement in 1918.

Professor John J. Schuler taught history from 1909 to 1932. Born in Germany, Dr. Schuler immigrated to the United States as a boy, was ordained a pastor in the Methodist Episcopal Church, received his master's from Johns Hopkins, and in 1908 a Ph.D. from Columbia. Under the influence of Mother Ignatius, he eventually became a Catholic. In 1928 he wrote to Mother Xavier, who recruited many of the early and honored faculty, urging that the College offer a seminar in history – and a better salary. He got both his wishes.

An honors graduate of Smith College, Anna T. Sheedy taught at CNR from 1925 to 1972. Holding her law degree from Fordham and her doctorate from Columbia, Dr. Sheedy was famous for her freshman survey course in Western civilization. Ernest Thorne Thompson and his wife, Florence, both graduates of the New England School of Art, came from Notre



Gym uniform,
1920s–1930s

Dame in 1929 and launched an Art Department that has brought unique distinction to the College ever since. Anna (Mother Cephas) McLoughlin '08 graduated with Saint Angela's first class, gathered academic awards, earned her M.A. from Columbia while a postulant in the Castle, and returned to campus to garner the respect and affection of grateful students.

Among early graduates who entered the Ursulines and would return to teach at CNR were Grace (Mother Grace) Monahan and Mary (Mother Thomas Aquinas) O'Reilly of 1913; Elizabeth (Mother Gertrude) Farmer '16; Kathryn (Mother Dorothea) Dunkerley, Esma (Mother Alban) Bsharah, and Mary (Mother Celeste) Shaughnessey of 1919. Agnes (Mother Margaret) Crowley '22 was joined by Anne (Mother Therese) Charles, Angela (Mother Marie Louise)

Casey, and Mary (Mother Berenice) Rice of 1924.

Allys Dwyer Vergara '24 and Josephine Vallerie '27 returned with doctorates to teach speech and French, respectively. Other scholars and master teachers among the many whose names will appear throughout the century include Dr. Henri Barzun, Mother Justin (Agnes) McKiernan '32, Joseph Scully, Dr. Mary Rogick, Mother Mary Russo '35, Dr. Elsa Kissel, Sister Ruth Dowd, R.S.C.J., Dr. Evelyn Blustein, and Mother Alice Gallin '42, to name but a few.

If the young college's swiftly consolidated reputation for academic excellence arose from throughout the institution, few contemporary observers neglect to single out for distinction that reputation's undeniable driving force, Mother Xavier Fitzgerald. An Irish immigrant of uncommon brilliance and energy, "Xave" relent-

lessly studied the policies and practices of the best American colleges – "the competition" – and set out to match and exceed them at Saint Angela's. In short order Mother Xavier became the de facto Faculty Search Committee, with the portfolios of Rank, Tenure & Salary. On the staffing chart, she would serve as registrar until the 1950s.

Early in 1910 rumors were heard of plans by a non-Catholic group to incorporate a new school nearby to be called The College of New Rochelle. It is commonly believed that anxious



During May Day each year, students celebrated the arrival of spring by dressing as children or wearing other costumes, while participating in such activities as dancing around the May Pole.

to preserve her institution's substantial local support and expanding renown, Mother Irene promptly sought and received permission from the New York State Board of Regents for a change of name. On March 10, 1910, the College charter was duly amended: the burgeoning enterprise begun so auspiciously under the rubric of Saint Angela would henceforth flourish as The College of New Rochelle.

INSTITUTIONAL RECOGNITION AND ESTEEM

Within a gratifyingly short period, its Ursuline founders' dynamic and unwavering insistence on the highest standards in developing their young school earned critical recognition and esteem throughout the nation's academic community. From the New York State Education Department in 1916 came placement of the College in the Department's first rank. In January 1917 the College was admitted to membership in the Association of Colleges and Preparatory [later Secondary] Schools of the Middle States and

Maryland and, following establishment of rigorous institutional standards by the Association's newly-created Commission on Higher Education, would become one of the Association's 58 charter accredited members named in 1921. (In every subsequent periodic review, the College earned not only re-accreditation but the Commission's high praise.) In February 1919 Columbia University added New Rochelle to its list of "colleges of the highest standing for purposes of matriculation in the University." In 1925 came invited membership in the Association of American Colleges and Universities, founded in 1915 by college presidents and already recognized in its first decade as the leading national



The sister of Mother Irene, Mother Augustine Gill worked to develop a campus that was an exemplar of its kind.

association concerned with the quality, vitality, and public standing of undergraduate liberal education. Among other benefits resulting from such peer endorsement came the rising esteem of a degree from CNR not only among potential employers but prestigious graduate schools worldwide.

Their unwavering commitment to the school's liberal arts foundations notwithstanding, College administrators paid keen attention to career preparation. Guided by Professor Louise E. Tucker, the Education Department's programs prepared aspiring students for the New York City examinations leading to certificates required of teachers in elementary and secondary schools and qualification to teach in most public schools in the State of New York. Beginning in 1907 summer sessions offered special courses in education and school management. In a historic precursor of the School of New Resources, early on the College offered instruction away from the New Rochelle campus, with extension courses established in Manhattan, Brooklyn, and Albany by 1908, and in the Bronx and on Staten Island by 1919. Other disciplines for which courses and programs would be designed and offered at least for a time included secretarial studies, home economics, and social work.

STONE, BRICKS, AND MORTAR

From the outset, building the College required more than able teachers, a sound curriculum, and competent students: it also demanded a campus to meet the high standards expected of any modern American college and hopefully as inherently attractive as its ideals. Not surprisingly,



Before the College's first residence hall, Maura Hall, was completed in 1913, students lived in cottages around campus.

the Ursuline college makers included a building supervisor of implacable energy, uncompromising taste, and irresistible good will: under Mother Augustine Gill's sure guidance, the campus would steadily evolve into a much-admired exemplar of its kind.

Two additions already had been made to the Castle even before 1904, but the growing student body immediately required more space for classrooms, laboratories, a library, administrative offices, a dining hall, and dormitories. In 1908 the Gymnasium Building, (to be renamed Chidwick Hall in 1935 to honor the school's third president, Msgr. John P. Chidwick) was completed, providing classrooms, science laboratories, an auditorium, and physical education facilities. In the two following decades, College administrators adroitly allocated resources to meet the simultaneous demands that arose as their enterprise flourished, particularly along Castle Place and around Maura Lawn.

With space limitations remaining severe, in June 1910 Mother Augustine pleaded for support from the Archbishop in financing a new residence hall. "It will be a difficult question," she wrote, "how to receive new applicants and at the same time give them all they should receive from a Catholic college, which has endeavored from the beginning to measure up to requirements laid down by prominent educators." As a result, Maura Hall, in elegant Collegiate Gothic style, was completed in 1913, providing a spacious dining hall, a luxurious living room, and living quarters for 123 students. In 1921 the first phase of Brescia Hall was completed, followed in 1925 by its south wing; the north, and final wing, was dedicated in 1926, completing Brescia's 45,000 square feet of residence and service space accommodating 200 students. Brescia's completion in 1926 was complemented by the addition of Science Hall, whose 15,000 square feet encompassed the latest in chemistry, physics, and biology lecture and laboratory facilities.



Using the new facility at Columbia University as its model, Science Hall featured state-of-the-art chemistry, physics, and biology laboratories.

ities, "a miniature of the new Science Hall at Columbia."

A particularly welcome and significant addition to the College fabric came with the dedication in 1923 of Holy Family Chapel. Its warm grey granite rising harmoniously and abutting the Castle in stately English Collegiate Gothic style, its commodious space welcomed the entire community to worship together.

A NEW LOOM: WEAVING THE FABRIC OF TRADITION

But colleges are not built of stone, curriculum, faculty, and administration alone. Even as the founders' academic blueprints were shaping courses, classrooms, and a cadre of professors, Saint Angela's spiritedly intelligent young women and committed educators swiftly cracked into the lively tumult of true community in all its diverse possibilities. Almost overnight appeared a dizzying array of extracurricular programs and activities, diverse and compelling



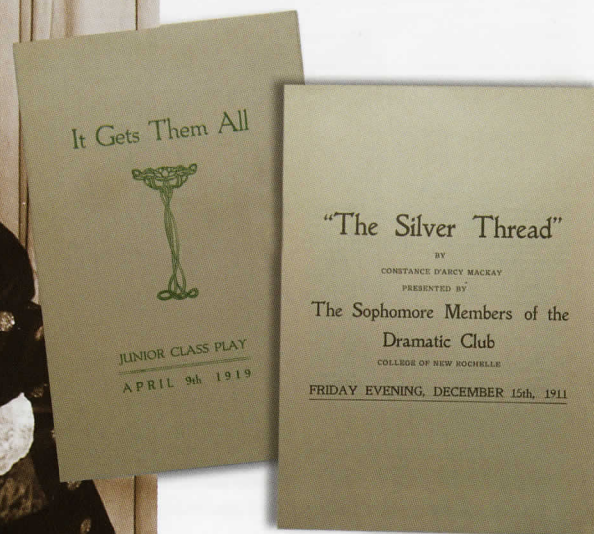
Formed in 1906, the Dramatic Society, later known as "Props & Paint," produced two plays a year, including "The Hunchback" in 1929.

enough to engage, to challenge, and to delight – the perfect complement to scholarship. From Sodality, a philosophical society, and debate group, to glee club, team sports, and lecture series, options arose and developed with pro-teen energy.

The Dramatic Society, quickly known all about as "Props & Paint," during its inaugural year of 1906 produced two plays, "The Princess" and "As You Like It." Beginning a short-lived custom of producing the midwinter play in New York City and the June or Senior play on campus,

the 1909 winter play was held at the Waldorf=Astoria. In spring 1909 Racine's "Iphigenia" delighted campus playgoers, and in midwinter 1910 the Waldorf's footlights shone on "Twelfth Night."

The Athletic Association was organized in October 1906 (and "disorganized" the following June, then "reorganized" in October 1907 "after having solemnly promised to hoard up its dues to pay bills for athletic material, instead of using said dues to give 'spreads' [arrayed refreshments] to its members"). In 1909, at the sugges-



tion of Mother de Sales, the Student Advisory Board was founded "to represent the students in the government of the College and to further in every way the interests of the students." Two years later the custom of awarding College letters and Class numerals began. And, befitting a vigorously nascent liberal arts college whose admissions standards invited only students with strong academic preparation, "writerly" young women encouraged by shrewd faculty mentors wasted no time seeing their work into print: *Quarterly*, the literary magazine, first appeared in 1905; *Annales*, the yearbook, in 1911; and the Press Club would publish the first *Tatler* student newspaper in 1921. The Alumnae Association was formed in 1908 immediately after the first Commencement and affiliated with the International Federation of Catholic Alumnae in 1915.

And so Mother Irene Gill's vision emerged from lofty abstraction into the kaleidoscopic reality of fulfillment in the lives of the women

who would soon know the power of alma mater. Recalling the new college, Marion Hennessy Birmingham '08 wrote in 1973:

We slept, ate, had our lectures, recreated, entertained, and went to chapel in the Castle. The chapel was at the head of the main staircase. It was such a beautiful little

chapel! In 1904, when we arrived and pushed the high school students and the academy of

small fry back a few pews,

we were overflowing almost down to that grand staircase, but we managed. It made us a more closely knit family; we prayed together.

The bell rang in each cottage or dormitory at

7 a.m. You were at Mass, in uniform, at 7:30 a.m. After breakfast, classes continued all day in various parts of the campus, from 9 a.m. until 8:30 p.m., as some of our non-resident faculty came in from other colleges in the evening. Dinner was at noon, following the Angelus call, and supper was at 6 p.m. This was followed by a compulsory study hour in what is now the "Long Parlor" of the Castle.

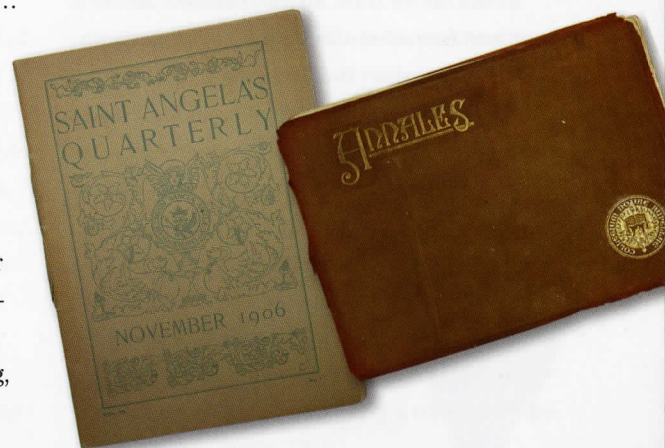
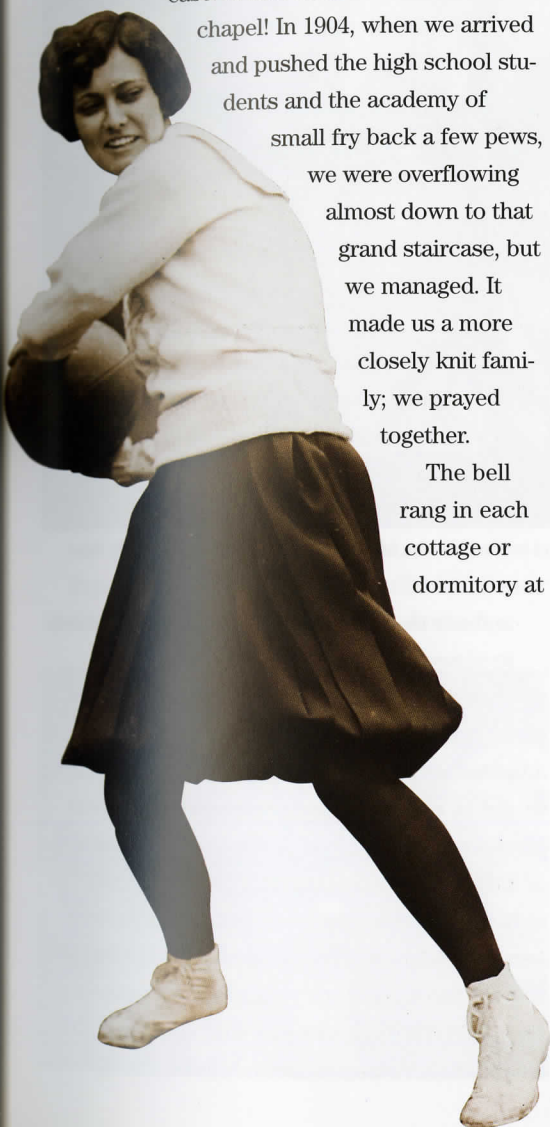
One evening three of us went up into the chapel. On the way up, we met Sister Clement [Eggers], who polished and waxed those stairs and that lovely broad balustrade. We spoke to her, and on our way out, we told her that instead of marking her beautifully polished stairs, we were going to slide down that nice flat balustrade. She smiled at us and went on her way. My roommate peered down... All seemed dark and deserted, so I slid down first, made a lovely landing on my feet, when out of the corner of that dark room emerged Mother Irene and Mother Augustine! Before either of them could speak, down came my roommate. Then just as they again tried to pull their brains together, the third arrived... There we stood... Poor Reverend Mother looked up to see if any more were coming, and then she said, 'I know you will never do that again!' Mother Augustine added, 'I am certain they will not!'

During its first years, the verdant campus and its attractive buildings would generate for the College's growing young family, and everyone who visited, an atmosphere redolent of uncommon place and purpose at once inviting, reassuring, challenging. Of course the rolling

lawns, the stately elms, beeches, and maples, and the storybook stone towers of Leland Castle itself offered up a first impression of uncommon charm. Happily, the idyllic setting and archetypal trappings from the outset served not as an ornamented ivory tower, but as a sustaining environment in which the academic mission of the College might be shaped and its objective of quality education carried out.

THE COLLEGE AND THE GREAT WAR

Particularly when compared with the upheavals on campus that would accompany World War II and the Vietnam War, the tremors that passed through the College Community during the First World War, as recorded in the archives and other records, seem relatively mild. Nonetheless, in her "Report of the Dean 1915-1918," dated February 1919, Mother Ignatius observed, "During the past year, the war has occupied the minds of both the faculty and the students [total registration stood at 369] and fundamentally affected the activities of the College."





Reflecting the College's long-standing commitment to service, students formed a Red Cross Unit, which made surgical dressings and knitted various articles for the troops during World War I.

In the 1919 *Annales* a student editor reported:

In the fall of 1917, an independent auxiliary was formed in the College. A large room in the Gymnasium Building has been fitted up for the Red Cross, and here the work of making surgical dressing is carried on every morning and every afternoon, not only by the college students but by the New Rochelle members of the Catholic Woman's League. There are over 100 student members in this auxiliary and the interest the girls take in the work, while having its foundation in patriotism, is due to a great extent to the unflagging

energy of Mother Loyola [Gannon], Moderator of the Unit. At Christmas time one hundred comfort kits were fitted up by the students and were sent to the soldiers in camp... A course in dietetics was opened, supplemented by lectures given by Mother Xavier, Professor of Sociology. Hundreds of knitted articles have been supplied during the year by the industrious knitters who comprise almost the entire college. So the College is trying to do its share of the work that must be done at home, and neither will it cease its efforts till there is no more need for the things of war

and our thoughts and energies can turn freely to pleasanter things.

Pleasanter things, happily, returned in good measure. By the 1920s, as the academic and administrative components of the College continued to be refined and sophisticated, student life remained anchored in the Ursuline tradition of authentic community, drawing sustenance not only from demanding study but from the close personal relationships nurtured among religious and lay faculty and the young women in their care. Seen through a twenty-first century cultural lens darkened by so much human travail

during the ensuing decades, the greeting sent by Mother Loyola on their 25th class reunion in 1949 to the Class of 1924 challenges credulity:

As I reflect [on the days in Maura during the early twenties when the Class of 1924 was in its heyday], I see you all almost individually, each lovely girl passing my office on her way to the dining hall, or reporting on her return from a dinner permission in the evening. I remember you, too, as a group, full of fun, but, each one gracious and well mannered, entering with your many talents, into all the societies and organizations that were alive on campus, during those peaceful days. I can visualize you, also in Chapel, reverent and devout at morning Mass. During those years when you were in college, I can truthfully say that my work seemed lighter and my problems few. Whatever little difficulties there might have been, they have all disappeared in the bright colored gay picture of you girls that comes to my mind.

Reporting to the Trustees in April 1927, Dean Mother Ignatius accounted for 264 enrolled



Among the early clubs was the Guitar and Mandolin Club.

freshmen, a total registration of 730, the pending graduation of 130, and library holdings of 15,000 volumes.

She also described curriculum improvements "to meet student expectations," notably restructuring of majors, the addition of art history, and the able operation of the course in journalism under "F. Fraser Bond of the Columbia School of Journalism." A new honors program would be open to a few gifted upper division students allowed to elect major and minor studies outside the prescribed philosophy and religion courses, the work to be done entirely by research without specific classes and final exams to be a comprehensive paper plus regular exams in all prescribed courses.

Concluding, the Dean dryly observed, "Someone has rightly said that a college without

needs is in a very unhealthy condition. There is no danger, however, of [CNR] ever being in that category. Its needs are many and various."

By every applicable criterion, however, at the end of its first quarter century, The College of New Rochelle had been auspiciously launched and set on a true course. With its 1929 total enrollment of 802, New Rochelle had become the largest Catholic women's college in the nation. Soon to come, however, were great changes and new challenges that would try the skills and endurance of new leaders for the thriving community's next generation.



Tennis Championship Trophy, 1915

Discipline, Thought, and Action

Even as the world beyond Castle Place spun fatefully toward the fathomless abysses of global depression and war, the young College of New Rochelle entered the 1930s with a confidence and optimism derived from steadily accumulating institutional achievement. The visible evidence shone: a gracious and functional campus in an inviting suburban setting, an admirably credentialed faculty of spirited religious and lay teachers, a robust curriculum rich in the liberal arts tradition, diverse sustaining communities both religious and secular, a lively student body of capable young women consistently performing to the highest academic standards, creditable if not comfortable finances, and a nucleus of gifted administrators whose imagination, dedication, and competence consistently drew plaudits from their peers throughout American higher education.

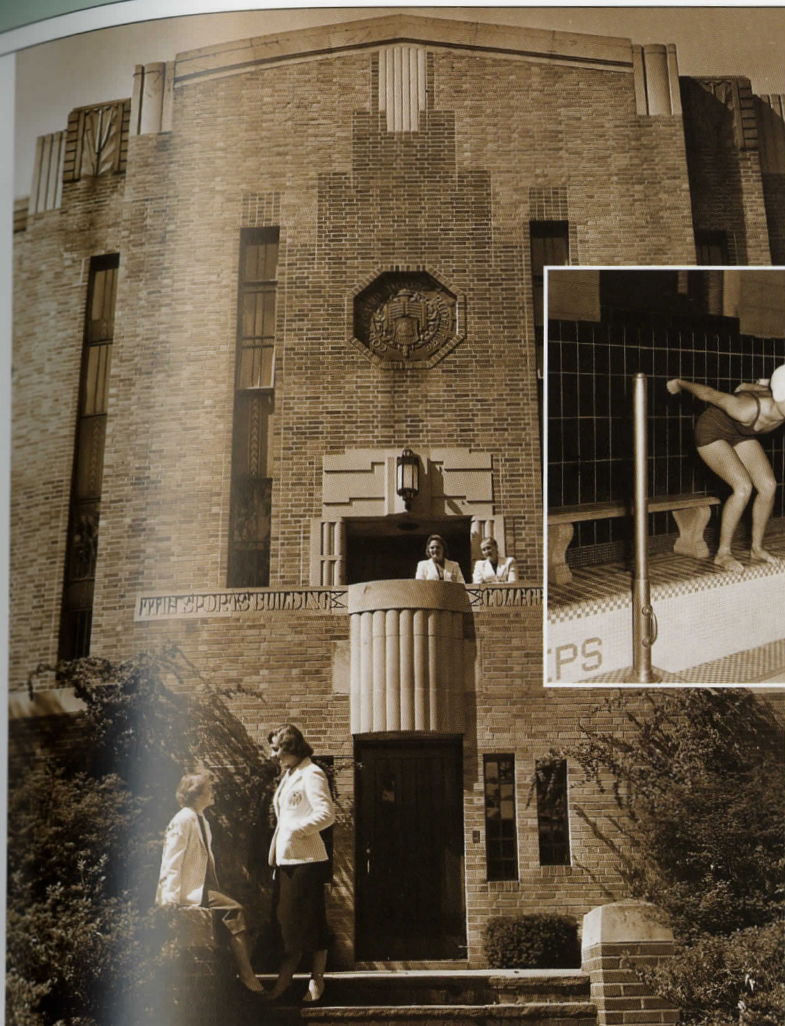
THE EVOLVING CAMPUS

In April 1932 Patrick Cardinal Hayes dedicated the decade's first major new structure, the long-anticipated Sports Building, with a capacious swimming pool and gymnasium capable of hosting substantial audiences for various sports events within its durably stylish Art Deco fabric. Considerably more was yet to come, notably edifices that would rival the Castle itself as icons of the College, and for which the need had become acute.

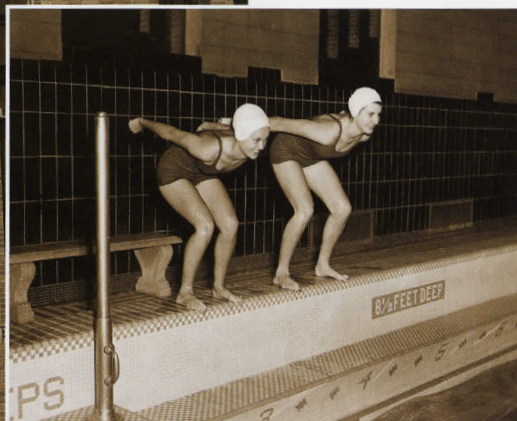
After providing such basic information as holdings (some 29,000 volumes and pamphlets, 184 periodicals, newspapers, and reports of societies), listing gifts of special collections and rare books, and reporting on staff participation at professional conferences around the country, College Librarian Eleanor Hawkins' pages in the "Report of the Dean" for 1932-33 included this plaintively Ciceronian coda:

Each year for the last five years, the librarian has reported on the crowded condition of the library [since 1923 shoe-horned into the Castle's former chapel space] and the pressing need for a new building. This year the report is the same with added emphasis. In these times of patient endurance and intelligent adaptation may seem more acceptable and necessary virtues than aggressive presentation of our needs. We are cultivating those virtues. However, there are preliminary steps that can and should be taken that we may be well prepared when light does





Housing a large gymnasium and pool (above), the Art Deco-style Sports Building was dedicated in 1932.



By 1936 Librarian Hawkins' entreaties were yielding happy results. Accepting the elegant design of architects Voorhees, Walker, Foley & Smith, the trustees resolved to move ahead. In 1938 the Mother Irene Gill Memorial Library



To encourage students to read for leisure, the newly-opened Alumnae Room in Gill Library was reserved for recreational reading only, and students were required to wear "shoe mitts," so they would not damage the upholstery when curling up in the chairs.



Still the intellectual heart of the College today, Gill Library offered students a plethora of study space when it was built in 1938.

begin to break on the economic horizon...

Every library authority warns that plans for library buildings must be started well in advance of building, for there is no standard plan... We should start this planning at once, and I earnestly suggest that a committee be appointed and an architect chosen for preliminary sketches... Meantime storage space outside the library proper should be found and temporary shelving installed... The reading space is now so crowded that it is unwise to consider more shelves in the library itself.

would open, its 44,000 square feet of inviting space providing a commodious home for the intellectual heart of the College for decades to come.

In 1941 Dean Mother Thomas Aquinas proposed a new dining hall and a combined classroom and art building with music studios and an auditorium. Anticipated early groundbreaking, however, was overtaken by events of December 1941 when wartime restrictions made building materials unavailable. Only in 1948 could construction begin. Its modern architectural elements in fieldstone harmonizing agreeably with

the older traditional campus buildings and linked by a low corridor to its sister library building, in March 1949 the Mother Augustine Gill Dining Hall was dedicated by Francis Cardinal Spellman. The dean's proposed classroom, studio, and auditorium spaces would wait another 11 years.

LEGENDARY FACULTY

As the campus evolved toward a hypothetical ideal, so too did the College teaching family. Of course, the number of instructors increased to ensure favorable teaching loads and student-teacher ratios, but the truer growth was not so easily quantifiable. It emerged with luminous power from each instructor's personal qualifications and character, accumulating experience and professional development, collegial cooperation and camaraderie, and in the burgeoning reputation within the College family and among fellow educators everywhere. If the founding administrators had assembled a group of uncommonly able instructors from opening day – and they clearly had – CNR's teaching team in less than three decades had been forged into a faculty of authentic distinction. One measure of such excellence must be the high proportion of New

Rochelle's faculty upon whom their students and colleagues bestow the honorific, "Great Teacher!"

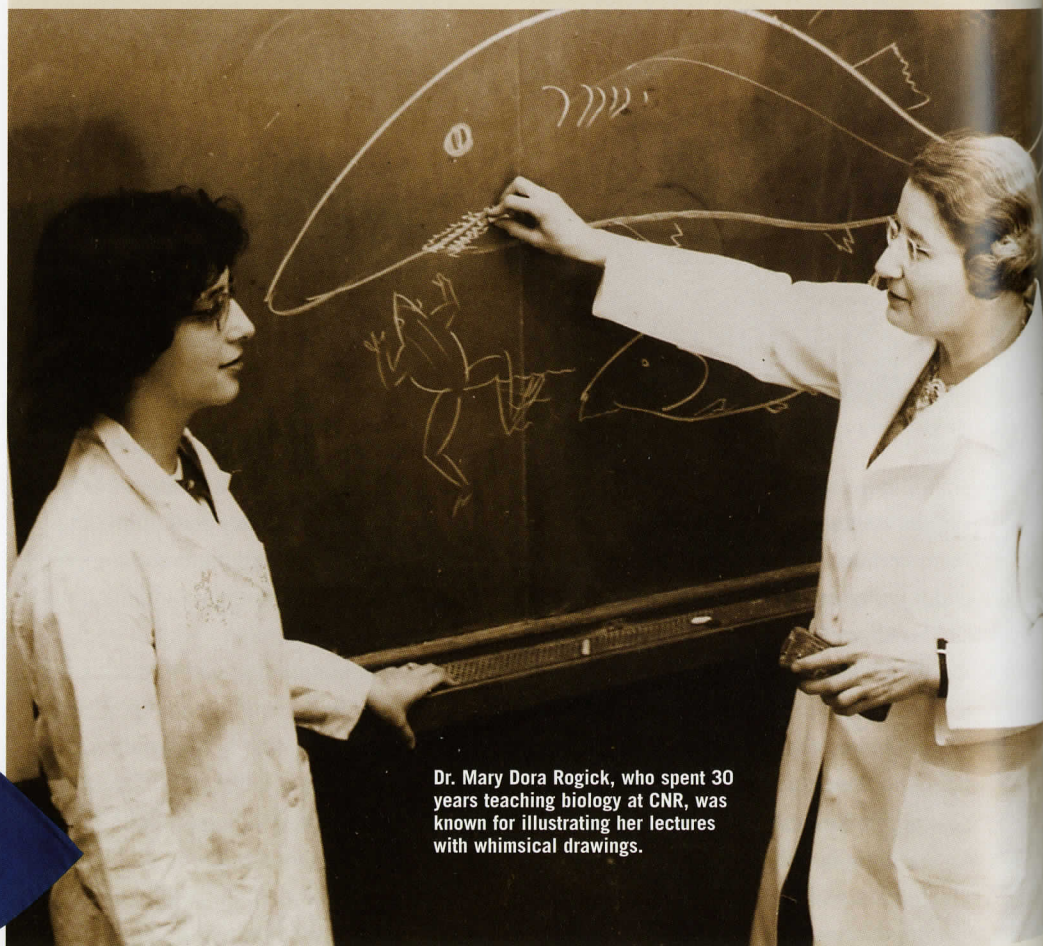


Gym uniform, 1940s

Consider, among those whose service begat legends, these honored few...

- Soon after she offered a position on the English faculty to **Mother Grace Monahan** '13 in 1927, it became clear that Mother Ignatius had secured for the College an incomparable asset. Devoted scholar, inspired teacher, and trusted advisor, Mother Grace would enrich the College Community with her intelligence, imagination, and spirit for nearly four decades.

Poetry was one of her callings, Dante a passion; over the years her Divine Comedy course evolved from favorite to legend among admiring students. Outgoing and ebullient with a wide circle of friends among colleagues and students, she was moderator of *Tatler* and founder of the Council of Debate. One of the few women scholars included in the Catholic University Press of America's authoritative series, *The Fathers of the Church*, Mother Grace was a translator of



Dr. Mary Dora Rogick, who spent 30 years teaching biology at CNR, was known for illustrating her lectures with whimsical drawings.

St. Augustine's *The City of God*. Active in literary and philosophical circles, she was a founder of the Catholic Renaissance Society and brought a glittering array of well-known intellectuals to campus for lectures open to students and the public. Said her superior of Mother Grace, "She is CNR!"

- **Henri Martin Barzun** taught French from 1924 to 1938. Famous in his own right as the father of Columbia University's superstar historian Jacques Barzun, French-born Henri's youthful scholarly associations immersed him in the yeasty swirl of twentieth-century European modernist literature, art, and music; he penned Dada poetry and collaborated with cubists. Admired for his wit and vast but accessible erudition, Dr. Barzun charmed and illuminated memorably during his 14 years on campus.
- **Edna Meyer Ostertag** (then Miss Meyer) began teaching Physical Education in 1919 and stayed 29 years, providing a dynamic center for CNR's sports and fitness programs. An NYU graduate, she organized the popular inter-class "Meets" between the "Odds" and "Evens" graduation year classes, oversaw construction of the Sports Building, developed a full range of athletic options and competitions, and escorted groups on local ski weekends and European tours. Having probably taught every girl enrolled at CNR during her three decades on campus, she "grew up with the College," averred her loyal students. Wrote a senior in 1937, "Hold your chin up, do not sag, be like Mrs. Ostertag!"
- **Anna T. Sheedy** was hired in 1925 and devoted her own virtual Renaissance university

Founder of the College's Art Department with his wife Florence, Ernest Thorne Thompson teaches drawing in the 1950s.



of wisdom and character to the service of her students and colleagues until retirement in 1972. Famous for her freshman survey course in Western civilization, many alumnae from the 1920s to 1960s can still recite the list of English monarchs she made them memorize. Dr. Sheedy memorized the faces of her students and could call them by name after a week of classes, or after 30 years. Admired among decades of inspired students as much for her amiability, spirited wit, and engaging lectures delivered in a distinctively melodious alto as for her encyclopedic knowledge generously shared, Anna Sheedy's wide-ranging contributions to the CNR Community remain incalculable.

- Revered by his students, **Joseph Scully** imparted philosophy and other essential life lessons at New Rochelle from 1930 to 1971,

becoming a valued teacher, trusted friend, and stalwart colleague. In the classroom and out, for young students grappling with scholastic philosophy or questioning who they were or where they were going – with the affirming conviction and persuasion that emanates from a young, dedicated professor – Mr. Scully informed and inspired. Repeatedly he was voted the most popular professor by students who had been moved and touched by his concern for them and their personal questing for truths beyond the mundane. Wrote his one-time student and long-time faculty colleague Sister Jane Clary '33 on the occasion of his retirement, "He is a man of his times, computers included, a twentieth-century thinker and Christian gentleman open to the challenge and thrust of the years ahead."

TIMELINE: 1930-1954 (cont'd.)

- 1932** The Sports Building is dedicated by Patrick Cardinal Hayes.
- 1934** CNR's Council of Debate defeats Oxford University.
- 1935** Following the death of CNR's third President, Msgr. John P. Chidwick, Msgr. Cornelius F. Crowley is named President of CNR; the "Tea," an informal cafeteria for commuter and resident students opens, and in June, a campus-wide pageant honoring the 400th anniversary of the foundation of the Ursulines is held; in December, CNR foundress Mother Irene Gill dies.
- 1937** CNR students first march in the New York St. Patrick's Day parade.
- 1938** Msgr. Francis W. Walsh is named CNR's fifth President, and in April, the Swim Meet, forerunner of Swimphony, is held; in November, Mother Irene Gill Memorial Library is dedicated, and alumnae donate the Memorial Window and furnish a Reading Room.
- 1939** The inspiration of Mother Celeste Shaughnessy (Mary Shaughnessy '19), the first Alumnae College is attended by more than 500 alumnae; CNR Day is held at the World's Fair, during which students entertain fair-goers. *(continued on page 34)*



Cheerleaders in 1930.

A SOMETIMES TURBULENT SYNTHESIS

Even an exhaustive compilation of the College's well-met public benchmarks during the quarter-century underway would convey at best a flawed sense of the enterprise. In a turbulent confluence of complementary ideas and action that would enrich and strengthen the College throughout its subsequent history, two deeply significant currents of thought and action present from the outset flow together with a new and mounting intensity beginning in the 1930s.

The first of these currents derives from the founders' distinctively American vision, deeply influenced by the pressures and opportunities of the Irish immigrant experience and the unique challenges of developing and adapting an effective

program of Catholic education at the primary, secondary, and college levels. While conforming in spirit and practice to the precepts and tradition of Ursuline education, Mothers Irene, Augustine, Ignatius, Thomas Aquinas, and their Ursuline and lay colleagues also adapted the academic pattern typified by America's prestigious women's liberal arts colleges. And more than a few practices originated or polished at New Rochelle were later incorporated elsewhere, particularly at other Catholic colleges.

ACHIEVING THE AMERICAN MODEL

By 1929, adapting course offerings and sequences to ensure both efficient teaching schedules and the strongest possible transcripts for graduates and consistency with the patterns prevalent among other leading colleges, Mothers Ignatius



Students in the snow on Maura Lawn.

and Thomas Aquinas had overseen major revision of the curriculum into four discipline groups: I Arts – Art, English, Music; II Mathematics and Natural Science – Astronomy, Biology, Botany, Chemistry, Home Economics, Mathematics, Physics, Physiology, Zoology; III Foreign Language and Literature – French, German, Greek, Latin, Latin Literature in Translation, Spanish; and IV Social Sciences – Economics, Education, History, Political Science.

With this refined framework in place, the academic departments continued to develop and fine-tune individual course syllabi and sequences for major and elective requirements each semester, a process reflected

in the increasingly elaborate annual reports by the administration to the trustees. Mother Ignatius' "Report of the Dean" for the academic year of 1932-33, for example, is lengthy, almost discursive, in its detailed accounts of the areas of responsibility for department chairs and administrators. Formally printed and bound in a book of nearly 70 pages, the Report illuminates the range, energy, and sophistication of CNR's contemporary operation. Included are telling glimpses into the philosophic and conceptual thought which grounded every detail of the educational enterprise.

Mother Thomas Aquinas further reported an important (and especially salient, it would prove) refinement in student life at CNR:

In 1931, the religious faculty members were invited to act as advisers to the freshmen and to help in their college orientation. Religious were chosen, rather than the lay faculty, for two reasons. First, the nuns have had a longer and closer association with the institution. Most of them are New Rochelle graduates and their knowledge of traditions and customs more complete. Secondly, they are more intimately associated with the life of

the students. In every residence hall on campus, there are Mothers and Sisters whose duty it is to supervise the welfare of the young maturing girl... A tutor-adviser system is [also] being introduced. It is working most effectively in the English Department where advisers are chosen by the major students. The faculty members are responsible for developing the desire and capability for research of the students who have chosen them as advisers.

BEYOND THE DEAN'S REPORT

As the archivist's orderly cardboard boxes are unsealed, the story of College administration and instruction unfolds afresh; at the same time, above the riffled files float echoes of faraway laughter, of swift-moving chalk hissing across a blackboard, of wind through tree branches above Maura Lawn, of distant music in the memory, say, of Josephine Lenahan '38...

The beauty of Brescia in all seasons, the serenity and peace of the College chapel, the quiet of the old Castle library, sunlight flooding a Chidwick classroom as Miss Sheedy at



For their Junior Show, the Class of 1945 performed "Belles and Buoys."

TIMELINE: 1930–1954 (cont'd.)

- 1941** The Child Study Center, a nursery school under the auspices of the Psychology Department, opens on campus with Mother Berenice Rice '24, serving as director; World War II brings many campus changes: professors are drafted; students raise hundreds of thousands of dollars, endure rationing and shortages; hemlines go up to conserve cloth.
- 1942** Mother Thomas Aquinas O'Reilly '13 and six other Ursulines are elected to the College's Board of Trustees.
- 1943** The House of Studies for young Ursulines studying for the B.A. opens in Merici Hall (later known as Chelsea), and the wartime fuel shortage closes the College for two weeks in January. *(continued on page 36)*



Among the early clubs at the College was the Council of Debate.



the wall map pinpoints the site of the Visigoths' entry into the Roman Empire; the glow in Mother Grace's eyes as she recalled the poetry of Byron, Keats, Shelley; Mr. Joseph Brennan's youthful good looks that made it difficult to concentrate on philosophy... Mr. Eagan's account in history class of Hitler's annexation of Austria in the spring of 1938 as we, unconcerned, listened while planning an afternoon double feature in the village theater... walks to Glen Island Casino where we studied and sunbathed on the rocks, the strains of the Dorsey Brothers' big band rehearsing in the background.

Student activities occasionally sharpened academic work with keen-edged competition. During the 1932-33 season, for instance, New Rochelle's intercollegiate debaters accepted challenges from leading colleges and universities, including Columbia and Manhattan College, and went undefeated. The squad's most memorable victory came at the expense of Oxford University's famously invincible (male) debaters

touring the States in 1934. Before a live audience of 1,500, plus radio station WJZ's broadcast listeners, the panel of judges awarded the New Rochelle women a unanimous decision on the negative of the question of the cancellation of war debts.

THE URSULINE TRADITION SUSTAINED AND REVISITED

Disarmingly garbed in familiar black serge and snowy headdress, from across the grey-green Atlantic the epoch's second fructifying current for the College was about to surge into New Rochelle with the implacable force of a spring tide in nearby Long Island Sound. This metaphorical tide had begun its modern flow with consolidation of Ursulines worldwide into the Roman Union of the Order of St. Ursula in 1900 at the instigation of Pope Leo XIII. Under the centralized leadership of a Prioress General headquartered in Rome, the Union swiftly gathered in the Order's extant communities, including the Eastern Province of which New Rochelle's

Community of St. Teresa – and hence, The College of New Rochelle – was a part.

Elected the Roman Union's third Prioress General in 1926, during her 33 years in the Order's highest office, Mother Marie de St. Jean Martin would wield extraordinary influence on the Order, the North American provinces, and The College of New Rochelle.

Mother St. Jean would make two visits to the United States, the first coinciding with the Wall Street Crash of 1929, and the second with the outbreak of World War II in Europe, which prevented her return to Rome. For six years Mother St. Jean energetically fulfilled her mandate from the Festus, Missouri, headquarters of the Central Province.

The significance of her regime on the life of the College, particularly with the Prioress General a mere train trip distant, was profound. Inevitably, CNR's central place within the Roman Union, its preeminence among Catholic women's colleges, and its stature throughout American educational circles ensured that the College was very much a central focus of Mother St. Jean Martin's interest throughout her tenure, and particularly during her protracted U.S. residence.

Vividly illustrating the drama of confluence was the Congress of 1940 held at the College, requested by the Prioress General, and hosted by the Community of St. Teresa that drew more than 200 Ursulines from the five Provinces. For ten days the nuns listened, reflected, and discussed the Ursuline tradition of education and its contexts of religion, philosophy, and literature, searching for ways to most effectively adapt the tradition to serve contemporary needs



Mother St. Jean Martin

of the Church and society. Mother St. Jean dominated the event as teacher and presenter, and her delivered conferences would be compiled into her most famous work, *Ursuline Method of Education*, (published in 1946), subsequently used by Ursulines as a textbook, and whose core ideas were accepted within academic circles as a distinct philosophy of education.

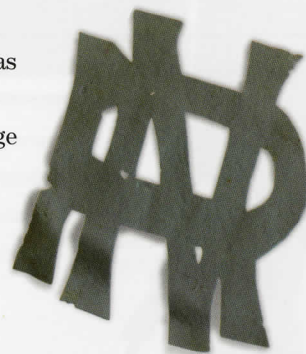
CONFRONTATION AND ACCOMMODATION

The research of historian Dr. James Schleifer cogently illuminates the ongoing process of accommodation that followed. Mother Thomas Aquinas' 1942 application to Phi Beta Kappa to establish a chapter of the society at CNR, for instance, inadvertently induced alarming turbulence in the commingling currents. Understandably, the Dean's bid stressed the academic, scholarly, and intellectual strengths and aspirations of the College. Knowing Mother St. Jean Martin's vision of the importance of education and of the intellectual life, and believing that the Prioress General would surely find her portrait of the College congenial, she sent a copy of the application, the current catalogue, and a long cover letter to Mother St. Jean. Summarizing,

she concluded that the essential goal was to "follow the ideals of the American college in its Catholic pattern."

Evidently finding in the Phi Beta Kappa document a timely opportunity to proffer her contrary assessment of certain matters at New Rochelle, the Prioress General promptly replied to Mother Thomas Aquinas and to the provincial, Mother Joan of Arc Cronin, whose duties included appointing the dean. The College was clearly not sufficiently spiritual, admonished Mother St. Jean, with such matters of academic prestige as Phi Beta Kappa and accreditation being paid too much heed. Nor did the catalogue sufficiently emphasize the Catholic center of the College. Courses on religion should be increased and taught four times a week. There was too much focus on scholarship rather than on the souls of the students. The only honor sought should be "being the most Catholic college in the country." The lay faculty should be more Catholic, especially anyone teaching religion courses; the College was too big; the influence on the students of the Ursulines as models of spirituality should be greater; the College ideally should have only about 300 students rather than the more than 700 then enrolled; certainly it must not grow larger.

Mother St. Jean also reminded Mother Thomas Aquinas that the real authority over the College lay with the Mother Provincial and then the Prioress or Superior of the convent, not with



TIMELINE: 1930-1954 (cont'd.)

- 1944** First formal Junior Ring Ceremony is held.
- 1949** Mother Augustine Gill Dining Hall, decorated by Florence Thompson of the Art Department and her students, is dedicated, and the Alumnae Fund begins.
- 1950** Mother Dorothea Dunkerley '19 is appointed CNR's first Ursuline President.
- 1953** In celebration of the semi-centenary of CNR, stone piers, one bearing the seal of the College, the other the seal of the Ursulines, are erected at the entrance of Castle Place, and the Angela Merici medal, designed by art professor Ernest Thorne Thompson, is awarded for the first time to eight outstanding alumnae.
- 1954** Continuing the 50th anniversary celebration of CNR, a Golden Jubilee Ball is held at the Waldorf=Astoria in Manhattan.

(continued on page 45)

the Ursulines holding leadership positions at the College. (In 1949 Mother Thomas Aquinas would not, in fact, be re-appointed as dean by Mother Provincial Joan of Arc Cronin.) Although Mother Thomas Aquinas noted in a subsequent letter that her Phi Beta Kappa application addressed only matters cogent to that society and was not intended as a complete view, she obediently averred that "we will work hard on your excellent plan."

Strong evidence of that hard work appeared in the 1944-45 Bulletin. In the words of a leading scholar, "The syntax was descriptive, but the meaning was clearly prescriptive":

The College, conducted under Catholic auspices and provision, is made to live a Christian life according to the ideals of Jesus Christ, the Founder of The Church. All students irrespective of creeds must take course in religion for four years.

The daily sacrifice of the Mass is offered at seven thirty o'clock, and though attendance is not compulsory, the chapel is always well filled with devout young girls dedicating the studies and activities of the day to the service of Almighty God.

The advantages of all the traditional devotions of the Church may be enjoyed at New

Rochelle. A yearly retreat of three days is provided for all students. Every student is a member of the Society for the Propagation of the Faith. Interest in missionary activity is high and finds a splendid culmination in the annual Mission Day held in May.

The New Rochelle student is outstanding in the field of Catholic Action and exercises her zeal in charitable work for the poor and the outcast, for the crippled and the shut-in, by lecture work in secondary schools, by radio-broadcasting, by catechetical instruction in the neighboring churches and by press correction.

"We realize," Mother Marietta Marinan, then the Superior, wrote to Mother St. Jean in 1946, "that we have much that needs to be



A tradition at the College from the 1920s through the 1950s, Mission Day featured a number of activities, including the election of a Mission Queen (shown here in 1935). To vote for the Queen, students paid a penny a vote with proceeds being donated to the missions (left).



Members of the Class of 1956 dance at the Mission Queen's Court in 1953.

brought into conformity with Your wishes." And a year later, she assured the Prioress General, "we are striving to do what we can to realize your ideal that New Rochelle be a one hundred percent Catholic college." The threshold issue of Catholic identity and what it means to be a Catholic college in the United States would continue to resonate profoundly not only for everyone at CNR but throughout the entire American Catholic community even into the twenty-first century.

In February 1942 Mother Thomas Aquinas, then dean, was unanimously elected to the Board of Trustees, the first Ursuline so chosen. At a special meeting only weeks later, the Trustees elected six additional Ursulines, among them Mothers Ignatius Wallace and Xavier Fitzgerald. The newly-appointed executive committee comprised four Ursulines and Monsignor Francis W. Walsh, President of the College.

By the mid-1950s, 10 of the 15-member Board of Trustees were Ursulines, as were all of an executive committee of five. After 40 years with a board at least nominally controlled by laymen, the College Board was now unequivocally Ursuline.

THE IMPACT OF WORLD WAR II

From the 1943 to 1945
Dean's Reports of
Mother Thomas

Aquinas, it is clear that the impact of the Second World War was felt across the CNR campus. Some faculty left to join the armed forces, but unlike many other schools, student enrollment did not decline. The College calendar and other routines were diminished, and lecture and concert series abbreviated. Students turned their energies to bond drives and other efforts to support the war. In the academic year 1943-1944, for example, students raised \$40,000 in the sale of war bonds. Fuel and materials shortages forced the closing of the Sports Building during the winter months of 1944-1945, and scarcity of so many commodities drove prices up dramatically.

Several non-credit "war courses" were offered, among them first aid, home nursing, motor mechanics, and even pre-flight training. Others, radio communications and meteorology, for example, earned credit. Registration in mathematics, physics, chemistry, economics, statistics, and the modern foreign languages increased, and the sense of urgency and war discipline seemed to make students more willing



Throughout the year, students in the Mission Club raised funds and collected and made items to be donated to Ursuline and other missions, and in fact, CNR led the area's Catholic colleges in fundraising for many years.

to take required courses, including the compulsory two-year physical education program.

In the classroom and residence halls too, student life was influenced in lasting ways. Wrote Mary Jane Kann Reddington '45:

Little did we realize as freshmen in September 1941 that ours would be known as the "War Class." From the attack on Pearl Harbor through V-E Day, World War II became an integral part of our college years, altering our lives forevermore. Rationing was the law of the land, and we were delighted when we had sufficient stamps to purchase a pair of shoes or nylons, gasoline, or a tire for the car, a steak instead of Spam, or extra money to buy war bonds! Air-raid drills and blackout practices made it difficult to study for an exam or to complete a paper. By comparison with relatives and friends in the armed services, however, ours were very small sacrifices made willingly and which resulted in our becoming a very closely knit class.



World War II brought many changes to the College, including new courses, such as motor mechanics (above), and blackouts for national defense (left), during which students often gathered in the hallways to study and chat.

We found an outlet in simpler and war-related activities. On campus, we joined a wide variety of clubs – Props and Paint, Sodality, Alpha Alpha, *Annales*, *Tatler*, Debate, and those directly connected to the war effort – the Peace Group, Defense Council, and Red Cross. On weekends, we walked to the village to see those memorable '40s films at Loews or Proctors for all of 25 cents admission, with lunch at Schraffts or an ice cream treat at the Boston Spa. In retrospect, CNR became a haven and source of stability, a citadel against a war-ravaged world. We not only survived those small wartime deprivations, but they prepared us to accept occasional setbacks and difficulties which intruded upon life's pathways. Long ago, we discovered the happiness to be found in... the value of our CNR friendships, the true meaning of peace, the incomparable wealth of the Christian princi-

ples, truths, and knowledge inculcated in us by dedicated professors.

THE FIRST URSULINE PRESIDENT

In May 1949 Monsignor Walsh resigned as president of the College. Later that year, possibly reflecting the influence of the Prioress General, Mother Dorothea Dunkerley “was named acting president of the College, pending an appointment of a member of the Ursuline Community of New Rochelle as president, by Reverend Mother Provincial [of the Eastern Province of the Roman Union of the Ursulines].” Mother Dorothea upon taking office in her own right in August 1950 became the first woman and Ursuline to serve as president of The College of New Rochelle.

Reminiscing in 1979, Mary Lou Minetti McCarthy '52, captures something of the zest and balance of the era under Mother Dorothea's leadership:

I remember changing to formal clothes one winter evening and descending Maura's regal stairway as we prepared to attend a military dance at Fort Slocum. At the Sports Building, I can still hear the cheering screams as classes competed for first place at “Symphony”... the “day-hop” room and plans for a West Point weekend; the “Chatter Box” in town and Mayflower breakfasts; Dr. Carlo's metaphysics and Mother Judith's logic; sunbathing on the library patio; the Fordham bus and argyle socks; Capezio shoes and square dancing; field hockey and bruises; the joy of Mother T.A.'s Shakespeare and the French that no one understood with Mother St. George and Dr. Vallerie. Finally, do you recall that indefinable spirit of joy during those last weeks before Christmas, captured in a beautiful liturgy or a flaming plum pudding?



When she was appointed the sixth president in 1950, Mother Dorothea Dunkerley held the distinction of being the first woman and first Ursuline president of the College. Mother Dorothea (far left) greets a student at the entrance to Leland Castle, as (left to right) Mother Alice Gallin, Mother Scholastica Quinn, and Mother Paula Bero look on.

Another view comes from Margaret Mary Fischer '53:

Mother Celeste's classical civilization class sophomore year was fascinating with its emphasis on the Greek and Latin writers, and her scholarship and prodigious reading were contagious. We were so inspired by her zeal for learning that a group of seniors attended a limited engagement production by a Greek Drama Group in New York City. Each of us re-read the specific play and enjoyed a memorable experience listening to the Greek chorus. Besides introducing us to Euripides and Livy, Mother Celeste acquainted us with Gilbert Murray, Christopher Dawson, Thomas Merton, and T. S. Eliot.

Illuminating the administration's determination to sustain the superiority of CNR's academics, Mother Dorothea announced in 1953 that, after several years of discussion, a "concentra-



Offering a robust social life, activities in the 1940s and 1950s included the Junior Prom (left), the Senior-Freshman Tea in the Castle (above), and square dances (below).



Field hockey was one of the sports in which the students participated in the 1940s.



FAREWELL TO THE FOUNRESS



Mother Irene Gill remained deeply interested in the work of the College and every student who attended it or the academy to the very end of her life. It was long customary for the president of the College

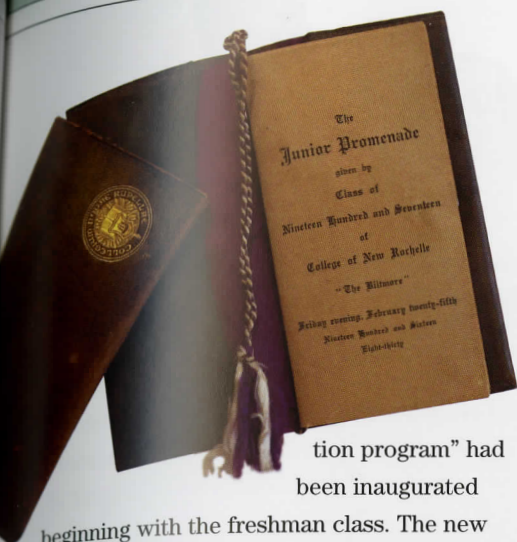
student body to invite her for the Students' Founders Day Assembly each October. Following a short address of appreciation by a student, Mother Irene was presented with a bouquet of yellow chrysanthemums. At her last appearance

in 1932, on the arm of the student body president, she walked slowly to the stage apron, where, smiling sweetly, she said to the quiet girls: "I love you. I love each and every one of you. I pray for you all, for each and every one of you, every day. You are all in my heart. God bless you."

The end would come three years later. Reported one obituary, "Reverend Mother Irene Gill, former provincial of the northern province of the United States and for many years local superior of the Ursulines of New Rochelle, died peacefully at the Ursuline Convent at Walden, New York, on Sunday, December 22, in the 80th year of her age and in the 57th year of her religious profession."

A solemn Mass of Requiem was celebrated in

the College chapel by her nephew, the Reverend William A. Gill, pastor of Good Shepherd Church at Rhinebeck, New York, on December 24. The Most Reverend Stephen J. Donohue, Auxiliary Bishop of New York, presided in the sanctuary. At the end of the Mass, the Bishop gave the absolution. Monsignors and priests were present to honor Mother Irene. Representatives of many religious orders as well as alumnae of the College and academies, trustees of the College, student advisory board members, relatives, and friends also paid their last respects. Said New York's Patrick Cardinal Hayes in a telegram to the community, "[Mother Irene's] noble career is one of the glories of the Ursuline Order."



tion program" had been inaugurated beginning with the freshman class. The new plan, based on "an effort to change the emphasis from the lecture method by the professor to self-education by the student," demanded for all students a reading course in the junior year, plus a senior seminar and comprehensive examination in her field of concentration. The trustees continued to discuss the "elimination of certain practical courses in order to strengthen the liberal arts program," affirming their devotion to New Rochelle's liberal arts-driven curriculum.

Prefiguring looming forces that would soon occupy the Board and administration, persist long after the approaching semi-centenary, and ultimately lead to profound changes in the College, in 1954 Mother Dorothea sanguinely announced an immediate decision:

During the past year whenever educators have met in conferences or conventions, two closely related topics were inevitably part of the discussion agenda, namely, the expected increase in school enrollment... and the perennial problem of balancing the budget. For long-term planning, presidents of colleges and universities have been called upon to state the policy of their respective institutions in regard to increased enrollment... After surveying our facilities, financial resources, per-

sonnel, and other controlling factors, it has seemed advisable that New Rochelle remain at its present size. [W]e feel that the character of the College would be changed if we decided to expand to any extent. Our destiny for the past half century has been to be a small residential liberal arts college with a family atmosphere, and it seems that we can make our fullest contribution to society by continuing in this tradition. We want the College to grow, but to grow in effectiveness rather than size. If the predictions of the population statisticians are correct, and more students clamor for entrance than we can accommodate, we shall be able to be even more selective in admissions than at the present time.

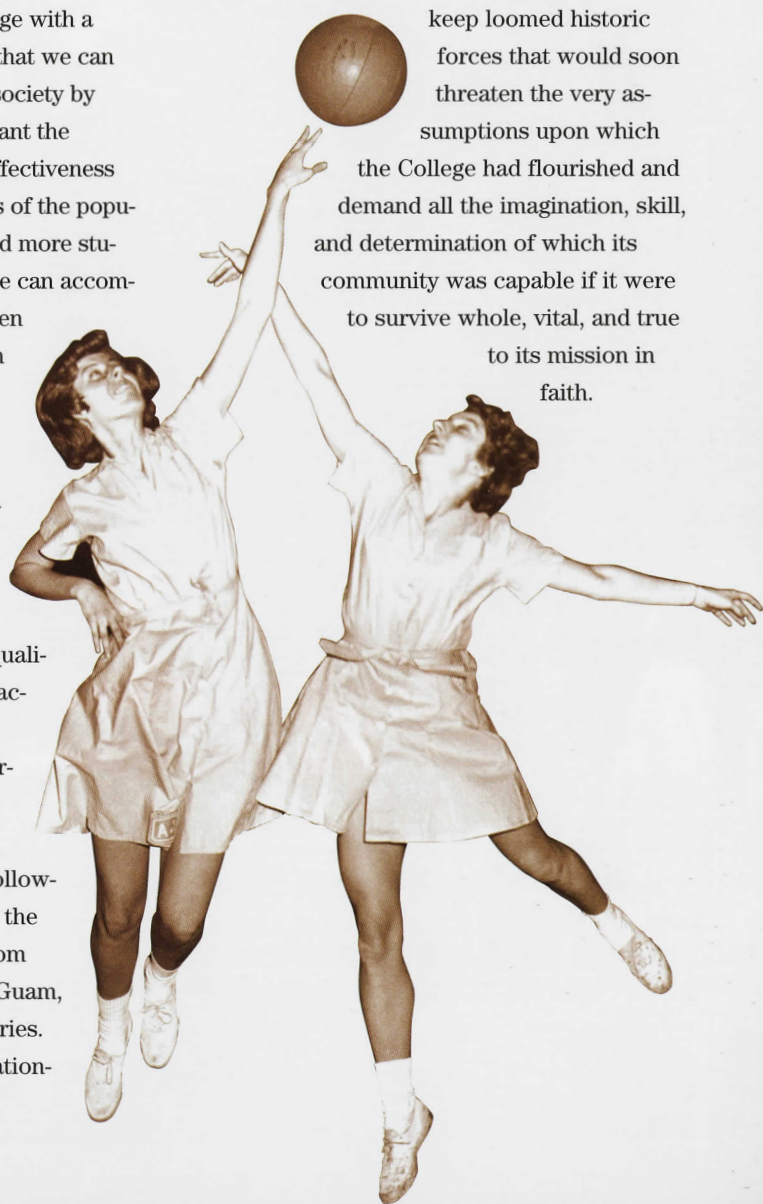
AT THE HALF-CENTURY

As the College reaches its semi-centenary, Mother Dorothea's "Report to the Board of Trustees" for 1953-54 radiates earned optimism, notably in a roster of impressively qualified new faculty hires and a list of faculty participation in conferences, seminars, foreign travel, and scholarly publication that would make the presidents of colleges twice CNR's size glow with pride. For the year following the semi-centennial celebration, the 835 students at the College came from 25 states, the District of Columbia, Guam, Puerto Rico, and nine foreign countries. The high caliber and increasingly nation-

al (even international) character of the student body helped to secure the growing recognition of CNR as one of the outstanding women's colleges in the nation.

Reason for optimism indeed, it would seem. But beyond the stone ramparts of the Castle

keep loomed historic forces that would soon threaten the very assumptions upon which the College had flourished and demand all the imagination, skill, and determination of which its community was capable if it were to survive whole, vital, and true to its mission in faith.



Turbulence and Resolution

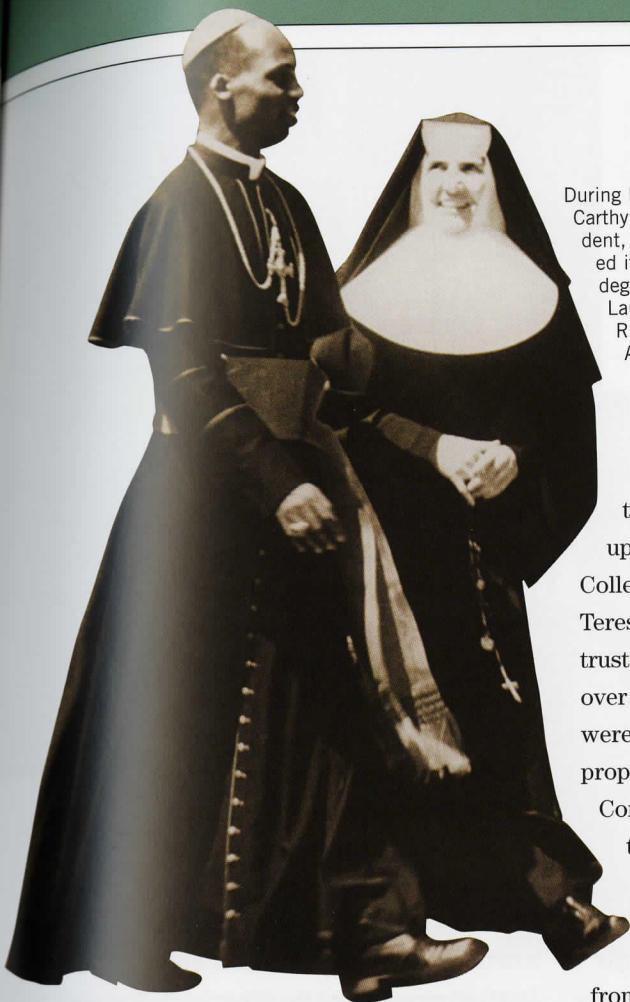
Passing its half-century mark, the College engaged in the obligatory luxury of preparing its first comprehensive Self-Study for evaluation by the Commission on Institutions of Higher Education, Middle States Association of Colleges and Secondary Schools, as part of the agency's periodic re-accreditation process. A charter member of the Association, the College had been continuously accredited since 1921. The 1955 study, undertaken with the active involvement of every administrator and faculty member and using the input of students, alumnae, and the community, provides a clear-sighted overview of CNR poised between the end of a half-century of comparative tranquility – and essentially unbroken progress and stability – and the beginning of relentless tumult, epochal change, and real institutional challenges.

According to the study, following an extensive examination of the curriculum by the entire faculty in the early 1950s, the essential characteristics of the College were reaffirmed, that “each student should have acquaintance with all the chief branches of learning and at the same time acquire mastery of one field,” that teaching should be illuminated with “Christian principles,” and students should be trained to “serve Christ by the full development of their natural powers of intelligence, conscience, and taste.”

The study went on to report classes and seminars as small, the student-faculty relationship as close, advisement and guidance programs as designed to give “individualized help to students in the solution of their problems.” In addition, the Ursuline nuns connected with the College all lived on campus, and many of the lay professors resided in homes near campus, “thus making it possible for the students to have valuable contacts with their teachers outside the classroom...”

The study's summary of mid-century governance at CNR offers an important reference point in assessing the approaching developments. Owned and operated by the Community of St. Teresa, administration was vested in the Board of Trustees and officers of the College – the president, a dean, a registrar, and a treasurer – with the faculty consisting of duly appointed professors, associate professors, assistant professors, and instructors. The annually-elected Executive Committee was comprised of the Prioress of the New Rochelle Ursulines and at least four Ursuline members of the Board of Trustees, who could transact all business of the Board except grant degrees.





During Mother Mary Peter Carthy's tenure as president, the College presented its first honorary degree in 1961 to Laurian Cardinal Rugambwa, the first African Cardinal.

Among the Commission's recommendations were to increase the endowment, update science facilities, and separate the College from the Ursuline Community of St. Teresa to insure the independence of the trustees in exercising their statutory control over College operations. By April 1958 steps were taken "to transfer to the College all of the property used by the College and owned by the Convent corporation," and updated lab facilities and a grand new science building were in the works.

Having influenced the dynamic intellectual atmosphere at the College as dean from 1950, Mother Mary Peter Carthy was named president in 1957 and would serve until 1961. In her 1958 Report she optimistically wrote, "It will remain one of the ironies of history that the launching of the first earth satellite by Soviet Russia last October proved the whiplash which finally stirred this country to examine critically the quality of our national

A HOUSE IN ORDER

In February 1956 the Commission evaluation team of seven senior administrators and subject experts from CNR's peer colleges and universities duly spent their three days on campus observing operations firsthand and verifying the content of the Self-Study. The Commission letter accompanying the anticipated notice of re-accreditation in June not only commended specific strengths – clear objectives, high academic standards, faculty quality and participation, student qualifications, the library, and student personnel services – but conveyed the educational establishment's apparent grasp of the animating force behind the excellence they were validating – the Ursulines themselves and the fine educational system they had developed over centuries.



Art was just one of the areas of concentration available at the College in 1956.

educational enterprise. The beneficial results of this challenge may already be seen in the growing interest in, and higher evaluation of, the liberal arts concept of education ..." (The faculty that year numbered 69: 4 priests, 35 Ursulines, and 30 laymen and women.)

Figures from the State Education Department of New York projected substantial increases during the 1960s in both the number of college-age students and the proportion of students who planned to attend college, demographics that





Order from 1952, Mother St. John (Elizabeth) O'Brien '34 was named CNR's eighth president in 1961. In what would be a short presidency (she was appointed Prioress of the Ursuline House of Graduate Studies in Washington, D.C., after only two years in office), Mother St. John was singularly effective. Not only did she reveal a shrewd grasp of CNR's increasingly complex circumstances, but with boldness and empathy she directed the College Community in effectively meeting the accompanying challenges.

In 1963 Mother St. John was succeeded

by Mother Mary Robert (Theresa) Falls whose extraordinary competence and wisdom were instrumental in guiding the College through the next seven years, arguably its most turbulent ever. As she assumed her duties, with something like distant thunder, historic portents (some seemingly benign, others immensely promising, some ominous indeed) began to resonate.

THE SECOND VATICAN COUNCIL

The Second Vatican Council, in 1962 to 1965 (Vatican I assembled in 1869-1870), was convened by Pope John XXIII, with the mandate to adapt church structures to the needs and methods of our times. Among the Council's 16 decrees that would change the theology and practices of the Catholic Church worldwide, the one that most immediately and profoundly affected the College and the Ursuline Community at New Rochelle was the defining precept of *aggiornamento*, that is, the updating, renewal, and adaptation of the Church to function in the mid-twentieth century.

Religious communities were called to a renewal of religious life by a return to the spirit of the Gospels and the charism of their foundress or founder (*Renewal of Religious Life*); all members of the Church, clerical and lay, were declared to "possess a lawful freedom of inquiry and of thought, and the freedom to express their minds humbly and courageously about those matters in which they enjoyed competence" (*Constitution on the Church in the World*). Obvious changes among the Ursulines included the introduction in 1966 of a modified, less voluminous habit and simpler crucifix. No longer a "semi-cloistered" order, the Ursulines adopted the title of "Sister," and shortly thereafter, those who wished were given the option to revert to their baptismal names. Understandably, a short period of nominal confusion challenged colleagues and students. Of greater import for the future outlook of the Ursuline Community at New Rochelle would come a dwindling of new vocations and the departure of some nuns either

encouraged CNR administrators to pursue a modest enrollment increase. By January 1963 CNR's student body would reach 915, with every indication of an ample pool of qualified applicants for the foreseeable future.

Having served on the mathematics faculty and as Director of Students at the College, after a period of administrative service in the Ursuline



Students rally in support of Dwight D. Eisenhower during the 1956 presidential campaign (below), and vice presidential candidate Lyndon B. Johnson greets students during a visit to campus in 1960 (left).



to pursue missions outside the field of education or from the Order altogether. In the chapel, which was remodeled to conform to the liturgical changes of Vatican II, English became the designated language of the liturgy.

CONFRONTING, DEFINING, ACCOMMODATING

Designed to bring light to human affairs, the profoundly reasoned and deeply felt deliberations of Vatican II beginning in the mid-1960s precipitated change essentially constructive if not without controversy. In contrast, other cataclysmic events and implacable forces were shaking long-held assumptions and traditions in America and around the world with a ferocity and persistence that often seemed the antithesis of reason and light. Even a sketchy list evokes shadow and trembling these decades later: the death of Pope John XXIII, the Kennedy and King assassinations, the Vietnam War, riot-torn political conventions, the racial brutality that scarred and

spurred America's Civil Rights Movement. All these events and more first alarmed people in every walk of life, then generated all across the culture a pervasive uneasiness about the soundness of the American political system and the legitimacy of traditional authority itself. Inevitably, such ferment brewed most vigorously in the environment expressly created to encourage thinking and imagination: the college campus. For the next decade and beyond, the nation's colleges and universities would find themselves vanguard and battleground, laboratory and beacon as they and their troubled society struggled to find true light in dark times.

While college presidents' offices were occupied by angry young people, sit-ins blocked traffic, and noisy rallies interrupted classes on campuses across the land, the energy wave of

TIMELINE – 1955–1979 (cont'd.)

- 1956** The Development Office is formed for fund-raising purposes, and the *Ursula Laurus* Citation is created to honor alumnae and friends of CNR who exemplify the ideals and traditions of an Ursuline education.
- 1957** Mother Mary Peter Carthy '33 is appointed the seventh president of the College.
- 1958** During the first Meeting of Alumnae Council, 96 alumnae leaders attend, and in October, Angela Merici Hall, the senior class residence, is dedicated by Most Rev. John M.A. Fearn, DD, Auxiliary Bishop of New York.
- 1960** Mother Xavier Fitzgerald Hall is dedicated by Francis Cardinal Spellman, Archbishop of New York.
- 1961** The College's first honorary degree is given to Laurian Cardinal Rugambwa, first African cardinal, and Mother St. John O'Brien '34 is appointed the eighth president of the College.
- 1962** The opening of Vatican Council II presages major changes throughout the Church and at CNR, and Dutch elm disease begins to destroy 180 elm trees on and around campus.
- 1963** Ursula Hall is dedicated by Most Rev. John M.A. Fearn, DD, Auxiliary Bishop of New York, and Mother Mary Robert Falls '33 is appointed the ninth president of the College.

(continued on page 47)





Students wait at the New Rochelle train station in the late 1950s.

student protest would break comparatively late and in initial moderation on Castle Place. The President reported calmly in 1963 that "CNR's current year reflected some of the national student discontent," and by November 1965 the Board noted the "national trend in universities to involve students." And so it would do at New Rochelle, not limited to matters of public policy and values, but even to challenge the underlying assumptions of a residential women's college and the regulation appropriate for student life.

Among the seeming blizzard of specific concerns suddenly in play throughout the CNR Community, the trustees expressed concern about how change in curfew or parietals (the rules governing dorm visiting privileges) might affect the school's nature, and despite experiments, the issue continued to spur student discontent. In May 1968 President Sister Theresa Falls reported some faculty concern that students "are becoming too highly action-oriented and are putting less emphasis on the academic." The following year student leaders sought a representative at Board meetings in order to increase awareness of governance and to develop a student role

in decision-making, an advance that would be negotiated in coming months to allow student membership on Board Committees. In parallel, the trustees repeatedly discussed the need for better communication between faculty and the Board and broader participation in governance, specifically faculty representation on the Board. Reflecting the attitude of both administrators and the trustees that enabled such constructive comity, Board member (soon to be chairman) Sidney Mudd wrote in 1970: "We had better have the best thinking of the faculty and the best thinking of the students as well. The question then becomes in my mind not whether, but how to get that thinking."

Meanwhile, alarmed by disruptive violence on campuses around the country, New York officials in 1969 required each college in the state to submit a written policy on the maintenance of order. Board Chair William Stoutenburgh's cover letter affirmed compliance "with reluctance" and bluntly told the State Education Department, "Rather than requiring the formulation of measures against disorder, the elected leaders of the state and nation might well request of every college and university a thorough study and a vigorous reaction to the questions raised by the campus radicals. This would be the creative response to the current student revolution." Again CNR's leaders revealed their consistent inclination to meet unprecedented challenges with both compassion and innovation.

Ursula Hall was built in 1962 to accommodate the growing student population.

CONTINUITY, REMEMBRANCE, GROWTH

For all the tumult of the times, never was the contrastingly undramatic continuity of operating the College seen to be impaired. With substantial state and federal loans available for the first time, between 1958 and 1970 four major buildings were erected. Resplendent Angela Merici Hall welcomed its first senior residents in September 1958; in 1960 the long-anticipated fine arts and administration building was dedicated to the memory of Mother Xavier Fitzgerald; and as 1962 drew to a close, across the lawn from Chidwick, 180 freshmen inaugurated the airy suites of discretely modern-looking Ursula Hall. But for many in the extended College family, the era's touchstone building dedication would come on October 26, 1969, the fifth anniversary of the death of a world-renowned expert on Bryozoa,





In recognition of her invaluable contributions to three decades of CNR students, the Rogick Life Sciences Building was dedicated in honor of Biology Professor Dr. Mary Dora Rogick in 1969.

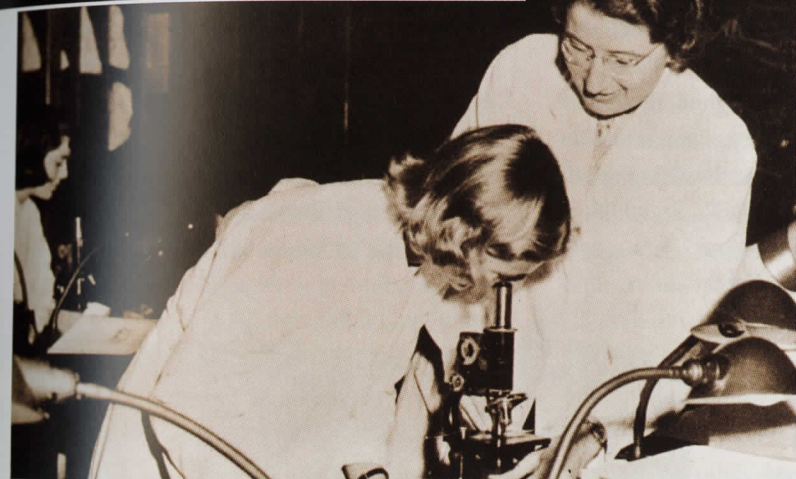
selor, administrator, recalls that when she left to study for her doctorate at CUA in 1955, for instance, her History Department's replacement's salary for the year was \$3,200 – lower than her salary in public school teaching.

Sister Mary Russo '35, classicist, administrator, archivist, recalls that for many years, including her years as dean from 1957 to 1964, compensation included

an annual family allowance of \$100 per child, "perhaps not the ideal scheme for a faculty with lots of nuns." In the early years, the absence of a proper pay scale inevitably produced inequities; tenure, too had been treated with informality.

Drawing in part upon the work of the American Association of University Professors (AAUP)

that reflected the views and developing procedures of faculty on campuses nationwide, teachers at the College adopted increasingly insistent positions on academic freedom, tenure, and other prerogatives. Conditions for tenure, for example, were developed during many meetings and in multiple drafts and came to include both peer and student evaluation processes, all under the aegis of what would become the Rank, Tenure, and Salary Committee. Although the Dean and the President made final decisions on



whose name would henceforth blazon the eminently up-to-date Life Sciences Building – Mary Dora Rogick.

Like their colleagues on campuses everywhere, CNR faculty now sought expanded roles in administration and governance and clearer guarantees for academic freedom as well as improved practices affecting compensation, tenure, and termination – with ample cause. Sister Alice Gallin '42, historian, teacher, coun-



TIMELINE: 1955–1979 (cont'd.)

- 1966** The College permits married women to matriculate.
- 1967** In October, a ceremony marking the ground-breaking of Rogick Life Sciences Building, named to honor the late Professor of Biology Mary Dora Rogick, is held
- 1968** In May, CNR and Iona College hold a joint study day on issues raised by U.S. Riot Commission, the Kerner Report, and later that month, CNR holds study days to explore issues of racism in response to killing of Rev. Martin Luther King Jr.; the Community Leadership Program begins.
- 1969** The Graduate School is established, offering masters degrees in art and reading, rules on dress are eliminated from the Student Handbook, and some CNR Ursulines adopt "secular" dress.
- 1970** Students strike in support of a professor denied contract renewal, and Dr. Joseph P. McMurray, the first layman, is inaugurated as the tenth president of the College.
- 1971** President Joseph P. McMurray resigns, and Sister Dorothy Ann Kelly '51 is appointed acting president; in May the first master of arts degrees are awarded.
- 1972** The Strawberry Festival, a College-wide celebration of spring, is inaugurated at the New Rochelle campus, and the first master of science in education degrees are awarded; the School of New Resources begins classes in New Rochelle in Chelsea Hall, and at DC 37 Headquarters in Manhattan for union members, and 130 students enroll; in October, Sister Dorothy Ann Kelly '51 is inaugurated as the eleventh president of the College.

(continued on page 49)

During her more than 25 years at CNR, Mother Alice Gallin taught history, served as academic dean, dean of students, and most recently as scholar in residence.



most faculty personnel matters, they seldom overturned a Committee decision. Together, faculty, administrators, and trustees developed a Faculty Handbook setting out faculty rights and responsibilities, and in May 1967 the College approved a Statement on Academic Freedom.

HEADING INTO THE WIND

With the fury of a squall on Long Island Sound, during the 1970 Spring Semester, the student revolution finally burst upon the College. Using swiftly-circulated petitions protesting non-

renewal of a popular teacher's contract, in February students organized a week-long class boycott that led to intense dialogue among students and faculty-wide discussion and changes in how faculty were evaluated for contract renewal, promotion, and tenure. Tensions from that episode had not entirely dissipated when some two months later came further dramatic provocation. On May 4, during protests against the recent U.S. invasion of Cambodia, Ohio National Guard troops fired on students at Kent State University's campus, killing four, the grim tableau of death frozen in wrenching front-page images. It is hard to overstate the shock and revulsion that swept the entire nation, nowhere more forcefully than at its colleges and universities. Appalled CNR students and faculty urged the immediate suspension of classes and exams (as was done at many other schools) to support a national protest; others opposed what they viewed as a political stance taken by the College and abridgement of their freedom to conduct classes and exams.

On May 7 the President declared a study day and endorsed options concerning classes and examinations for students about to complete the semester. Believing that the College must respond to events in Ohio, Sister Theresa Falls wrote:

In what may well prove to be the most significant educational experience of the year, The College of New Rochelle

is today undertaking a serious, academic study of the questions which presently are tearing our society apart, alienating our young people, and producing an atmosphere of distrust in the effectiveness and righteousness of government. The action of the faculty, ratified by the administration of the College, calls for the judicious choice by each student of that method of concluding the academic year which will best preserve the academic integrity of the formal class experience.... [These] days of common effort and dedication may well prove New Rochelle's finest hour as she addresses herself to the enormous task of leading the way to a viable solution not only for her own constituency but also for the society which more than ever needs the leadership and direction of men and women of reason and integrity.



A philanthropic gift to the College, for a brief period in the 1960s, Little P Island in Long Island Sound was home to a program of marine biology, led Mother Bonaventure. The period's straitened finances, however, could not sustain the operation, and the property was not retained.



Holy Family Chapel has always offered both a sacred space in which the liturgy unfolds its gifts of centuries of faith and a shared refuge in which contemplation and prayer sustain its community and all its members.

MOVING THE BOTTOM LINE

Even as the dust rose above picket lines with class suspensions, altered exam schedules, a modified commencement, and heated personal exchanges, CNR – in the company of many private colleges nationwide – abruptly encountered two new threats: falling enrollments and acute financial distress. Among small denominational women's colleges, some closed or merged, some pondered other options while hovering at disaster's edge. According to Sister Alice Gallin, this suddenly bleak financial picture was largely attributable to the unprecedented growth in the college-going population in the sixties that had mandated enlarging faculties and making extensive additions to facilities on the campuses, and resulted in soaring expenses and significant deficits being incurred.

As the College had been operating at a deficit from 1965, and with applications falling ominously, in 1969 a task force studying recruitment policies and procedures concluded that if the College was to survive, it needed to attract more applicants. Many potential students apparently found the perceived academic and social standards of the College a poor match for their

expectations. Among recommended changes were new policies and procedures for the admissions office, greater efforts to promote diversity within the student body, and improved publicity to emphasize recent changes in CNR's academic and social life – a new and more inviting image.

Development efforts proved disappointing, acceptances dwindled, and by 1971 the College faced a deficit of \$700,000. Trustees and administrators explored measures to cut costs and to increase revenues, but solutions remained elusive. A key person in guiding the College through these turbulent years was trustee and College attorney Charles S. Horgan. A national expert on college and university legal matters and Canon law, he successfully represented CNR in its negotiations for state and federal funds.

Not until 1972 would the immediate crisis abate, and it would be the late 1970s before the College achieved budgetary stability, in part because of heroic institutional self-transformation, but also because of timely conceptual change in federal education policy.

Central to the fiscal turn-around at CNR and nearly every other American independent college was a long-sought fundamental and historic change in the fiscal mechanism for institutional operations, from funding college education through an institution-based model to building a stable system of federal grants and loans directly to students. Dispelling much of the uncertainty about both enrollment and finances, the Higher Education Act of 1972 provided for "Basic Education Opportunity Grants" (the BEOG) and various other forms of student aid available to students in all post-secondary accredited institutions.

TIMELINE: 1955–1979 (cont'd.)

1973 The first commencement of the School of New Resources is held in Maura Ballroom for 40 graduates, and the Ursulines move from Leland Castle to a new convent on Willow Drive; the New York Board of Regents approves an amendment to the CNR charter authorizing conduct of the New Resources program in the City of New York, and in December the School of New Resources inaugurates a campus at Co-Op City in the Bronx.

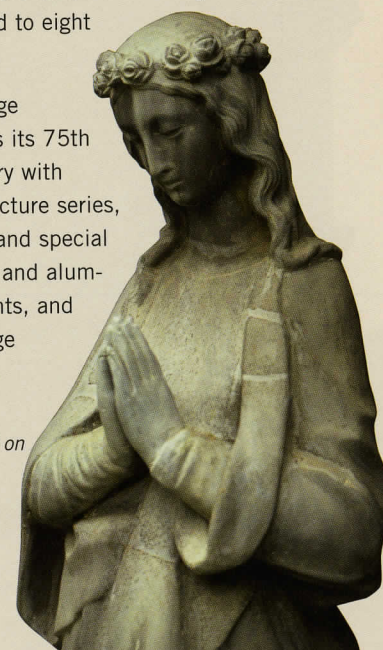
1976 The School of Nursing opens, and Leland Castle is placed on National Register of Historic Buildings

1977 The School of New Resources opens an extension at New York Theological Seminary in Manhattan.

1978 The first Capping Ceremony is held for the School of Nursing, and the South Bronx branch of the School of New Resources becomes a campus; a convocation begins CNR's 75th anniversary year, and the 75th Anniversary medal is awarded to eight honorees.

1979 The College celebrates its 75th anniversary with Jubilee lecture series, exhibits, and special programs and alumnae/i events, and the College Senate is formed.

(continued on page 62)



Another funding program which would prove of particular importance to the College would be the New York State Tuition Assistance Program (TAP), aimed at helping eligible New York residents pay tuition at approved schools in the state.

Enhanced financial opportunity, College administrators well understood, could broaden access for an increasingly diverse group of prospective students beyond CNR's traditional pool of uncommonly well-prepared young women, but by itself could not ensure realistic prospects for successful performance. And so they devised an integrated system of admission and preparation to equip non-traditional applicants to accomplish college-level work.



Richard Cassetta has opened the eyes of CNR students to the wonders of science since 1961.

Called the Community Leadership Program (CLP), the system admitted new students based upon predictors of college success beyond high school grades and standardized test scores. With highly individualized academic advisement, CLP participants were enrolled in non-credit courses where intensive instruction and practice in verbal and quantitative skills prepared them for college-level work. In September 1968 the first CLP students arrived on campus, and throughout subsequent years, the program has enabled countless women and men to perform successfully in CNR's demanding education environment.

EMBARKING ON A NEW BEGINNING... WHILE REMAINING THE SAME

Upon completing her presidency in 1970, Sister Theresa Falls was succeeded by the College's first lay chief execu-

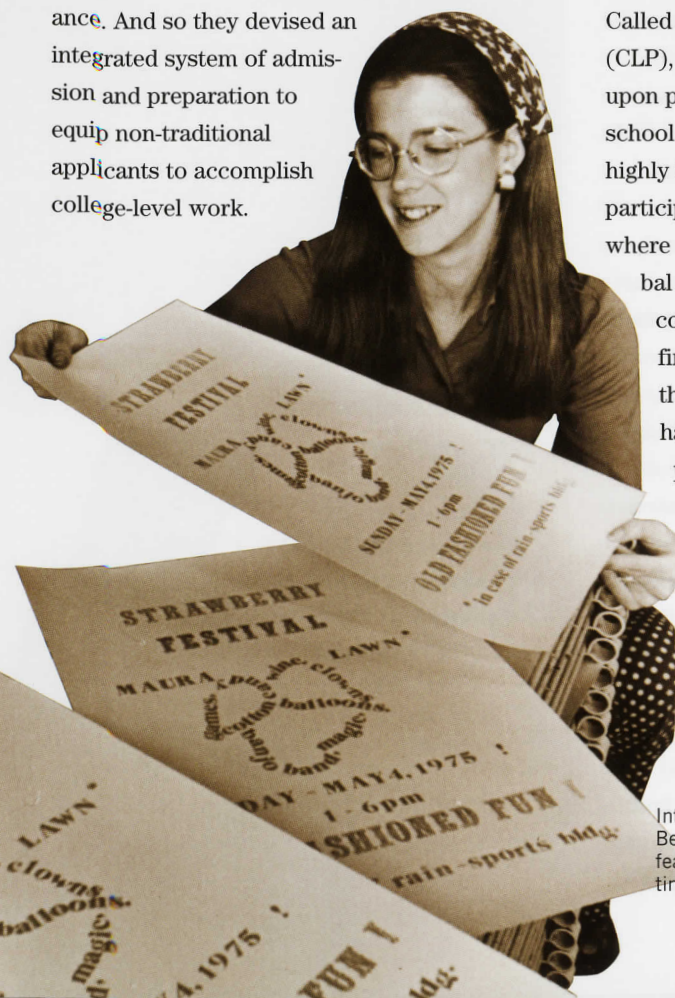
Introduced to CNR by English Professor Rev. Bernard McMahon in 1972, the Strawberry Festival, featuring music, games, and refreshments, has continued as an annual tradition for over three decades.

tive, Dr. Joseph P. McMurray, a long-time CNR Board member who had served as president at both Queens College and Queens Community College. Working diligently with the Board and administrators to remedy the school's dismal finances, Dr. McMurray encouraged program innovations then in the works (models of which he had encouraged at Queens). But in July 1972 he resigned, citing the infelicitous match between his own interests and the fund-raising needs of the College.

And so it was that on August 1, 1972, The College of New Rochelle welcomed as its eleventh president Sister Dorothy Ann Kelly '51, the Ursuline who was then academic dean and who had served as acting president in 1970. Steeped for her entire career in the synergistic disciplines of faith, education, scholarship, and history, Sister Dorothy Ann brought to what knowledgeable observers agreed would be a monumentally difficult assignment credentials (a masters in American Church History from Catholic University, a Notre Dame doctorate in Intellectual History) and personal character that would prove more than equal to the heroic challenge ahead.

IMAGINE, EXPERIMENT, DARE TO SERVE

Facing near-tectonic change in a reordered world, from the mid-1960s through the mid-1970s, the College was about to draw upon its deepest reserves of intelligence, energy, and imagination – and resilient Ursuline adaptability – to transform its paradigm while simultaneously not merely preserving but renewing its institutional integrity. To narrate the unfolding ele-





and women, itself located in two centers in New York City as well as one on the suburban campus. The College offered two baccalaureate degrees and three master's degrees to a student population of about 3,000, many part-time; married and single; black and white and shades between; of all

single-sex colleges and universities in the United States were then moving toward, then choosing coeducation, if at ineffable cost. Observed Sister Alice Gallin:

Interestingly, the decision to become coed seems to have been made by many colleges with little discussion of the shift in educational philosophy implicit in the decision. For the lifetime of Catholic colleges in the United States, coeducation had been a practice forbidden by church authorities, except in extenuating circumstances. Religious communities, for the most part, taught in schools that were either for men or for women. Yet, almost overnight and without philosophical or theological consideration, their colleges became coeducational. The economic factor seems to have won the day, although *ex post facto* some fine rationalizations have appeared. [Gradually all the men's colleges and about

ments of CNR's transformation, to observe the process and progress, is to reveal much about the College and its family. But the audacity, scope, and speed of the phenomenon were aptly captured (in 1976) by Sister Marie-Celine Miranda '56, philosopher, teacher, administrator, provincial, in four swift sentences that mimic time-lapse photography:

In 1965 the College was a single school, wholly confined within the bounds of 40 acres in the suburbs, offering the Bachelor of Arts degree exclusively. Its student body of approximately 800 was almost perfectly homogeneous with respect to sex (female), age (18-22), marital status (single), academic status (full-time and matriculated), religion (Catholic), race (white), and economic and social class (middle to upper middle). In 1974 the College comprised three schools; in addition to the one for young women undergraduates, it included a graduate school and a non-traditional baccalaureate program for men

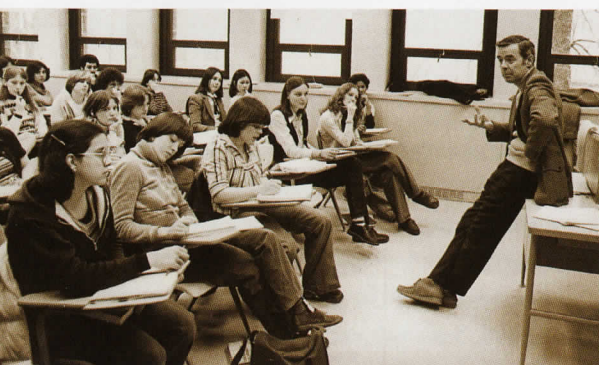
religions or none; from every economic class except the very wealthy and the very poor; with a wide variety of social and academic backgrounds.

It is the community's step-by-step progression that reveals its near-incredible synthesis of high-risk innovation with durable legacy. Of course, the deepening financial crisis and the historic forces from which it had arisen did not take the leadership unawares. In addition to striving to strengthen the policies and practices that had successfully driven the College in its first six decades, the Board and administration had already begun to explore new avenues, to devise new mechanisms that would ensure New Rochelle's sustainable viability.

As early as September 1968, the trustees had discussed the feasibility of linking programs with a men's college or opening the College to men. During the fall semester a broad-based Committee on Coeducation gathered to consider the matter, and not alone. Indeed, many other



Art Professor Dr. Charles Daly with students in the early 1970s.



Dr. John Lukens, pictured here with a class in the 1970s, taught psychology at CNR for more than 30 years.

half of the women's colleges became coeducational; forty-three other women's colleges remained single-sex institutions until the nineties].

In May 1970, having surveyed students, faculty, alumnae, and other colleges weighing the same issue, the committee issued a preliminary report outlining four alternatives: establish and broaden exchange programs with men's colleges; develop co-institutional relationships with men's colleges; initiate a full coeducational degree program; or remain a women's college. The Board's Long Range Planning Committee reconsidered coeducation in 1973, and at their meeting that December the full Board examined the question of whether CNR should remain a women's college. Ultimately, they and the administration remained unpersuaded that coeducation would help rather than hinder recruitment and enrollment. Observed Sister Marie-Celine Miranda, "It was not simply a subordination of

expediency to principle, but derived from fidelity to the original defining



"The Scientist," Detail from Science Hall



Sister Justin McKiernan '31 was chair of the undergraduate art program in the late 1960s, when at the suggestion of the State Education Department, the Board voted to introduce a master's program in art at the College.

characteristic of the College and the parallel desire to continue to offer to young women a real option in a location where most of the other single-sex colleges had gone coeducational."

That threshold choice being made, the revisited metaphoric drawing board began to yield protean proposals, experiments that would form the nuclei of the twenty-first century's College of New Rochelle and its four organically interrelated schools: the originating women's School of Arts and Sciences and its three newer companions – the Graduate School, the School of New Resources, and the School of Nursing.

THE GRADUATE SCHOOL

Responding to a suggestion from a representative of the State Education Department, in September 1968 the Board approved a proposal to establish a master's program in art, develop-

ment of which would be led by Sister Justin McKiernan '31, chair of the undergraduate art department at the time. Shortly thereafter the need for the graduate program in reading was keenly felt by Dr. Catherine Haage, whose work in the undergraduate education department kept her constantly in contact with teachers and principals in local public schools. From there a growing array of graduate programs followed, quickly cohering into a nucleus that looked increasingly like a school in its own right: in May 1970 came a second program, a master's in education with specialty in reading and language arts, followed by special education in 1972 and therapeutic education in 1973. And that October the trustees petitioned the Regents for a charter amendment approving a Graduate School at The College of New Rochelle.

THE SCHOOL OF NEW RESOURCES

In contrast to the Graduate School's evolution over several years, the Experimental College (soon to be known as the School of New Resources) emerged like quicksilver from concept to operation. And while the graduate programs were essentially extended refinements of tested educational practice, New Resources bristled with novelty and calculated risk. Its outlines were presented to the Board in early 1971 by Philosophy Department faculty member Thomas Taafe, analyzed and refined by the staff, then officially sanctioned in spring 1972. In September the new program opened on the main campus in New Rochelle and at the New York City headquarters of District Council 37 – the

first baccalaureate program to be offered at a union headquarters in the United States.

In 1986 Thomas Taafe reflected on the institutional story of the School of New Resources as “a pragmatic and honorable example of the matching of mission and need, a classic case of institutional responsiveness.” The time was ripe: curriculum content and process had become the focus of national attention, schools were being encouraged to experiment – to seek new pathways to new degrees for new audiences. And in New York, the State Education Department had long shown encouragement and support for alternative programs. “This external environment into which New Resources came to be was rich in its consciousness of the needs of nontra-

ditional students,” wrote Thomas Taafe, “and in its receptivity to alterations in degree program delivery when these alterations sought to retrieve potentially lost resources.”

The “new” constituencies for such experimentation included women for whom higher education had been interrupted or prevented by family roles; workers for whom economic necessity had made higher education

impractical; and, particularly, minority women and men who had never before experienced clear and supportive invitations to institutions of higher education.

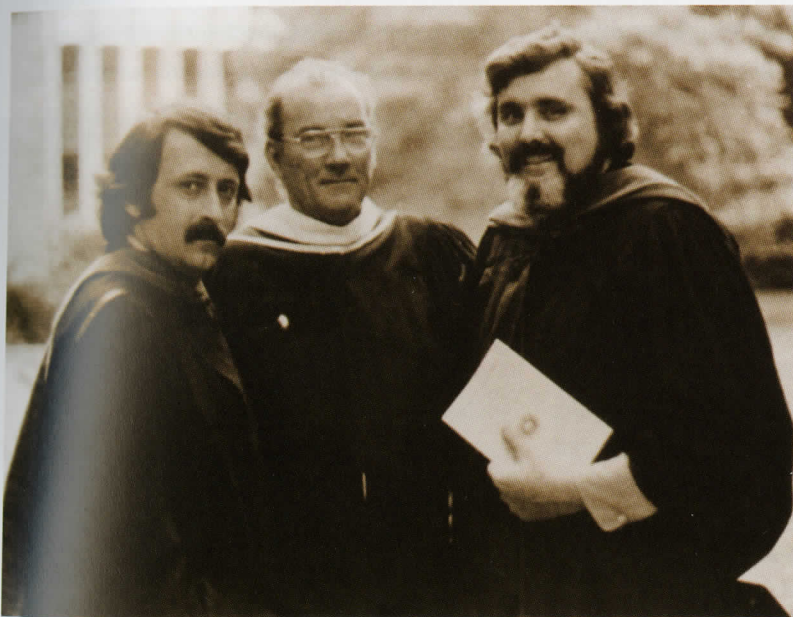
“Central to the time structures, to the concept of the community as the adult teaming space, and to the experiential options,” concluded Thomas Taafe, “is the degree-planning process through which the collaboration of the adult in teaming decisions occurs each and every term. Each individual student devises, develops, and revises a degree plan.... New Resources was born out of an effort to invite students to participate in the enterprise of their own education by a programmatic endorsement of their experiential resources.”

By the spring of 1973, 240 students were registered at the main campus and 250 others at the downtown Manhattan DC 37 site. A campus at Co-Op City opened in September, and over the next few years, other sites would follow to carry community-based adult learning still more widely across the New York metropolitan area.

PARDON OUR DUST: MAKING INNOVATION WORK

No one at New Rochelle was under the illusion that making their simultaneous virtual educational construction sites accomplish their lofty objectives would be easy. With almost breathtaking speed, profound change swept across campus and through every office and classroom, every residence hall, refectory, and faculty home

Angela Merici Medal, designed by Ernest Thorne Thompson in the 1950s to honor outstanding alumnae.



Among the early figures in the history of the School of New Resources were Dr. Joseph McDermott (left), the first dean, and Thomas Taafe (right), who played a major role in the School's founding (pictured here with John T. Conway, President of Common Cause, who delivered the address at the School's first commencement).

to touch the consciousness of every member of the New Rochelle family.

In 1970 when the masters in education program was begun, the announcement mailed out in June drew nearly 200 graduate students in September and swelled the College student population by almost 25 percent. At first judicious administration – notably precise scheduling of shared space and funding allocation – allowed common support systems, from classroom space and library services to administrators and maintenance personnel, to function without disturbing the equilibrium of undergraduate operations. Within three years, however, the graduate programs exceeded the original undergraduate enrollment, demanding not merely expanded staff but a rethinking of the entire administrative process. The once-functionally integral institutional community of the College was now two, each potentially enriching and threatening to the other. And before mutual support systems could be fully refined for the two schools, the School of New Resources would be added, an energetic amalgam of energy, novelty, and risk.

Among the administrative challenges, themselves in part symptomatic of underlying conceptual issues inherent in the swift-blooming mix of programs, were core issues of faculty, curriculum, and a student body dramatically different in size, demographic composition, and educational needs from those of the discrete and comparatively homogeneous group the College had served so effectively during its first half-century.

It was soon clear that the adult baccalaureate program would have no tenured faculty. Initially, the graduate program faculty too were nearly all



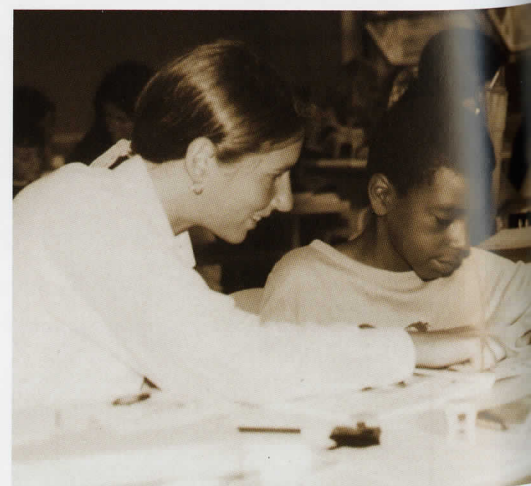
Since its founding in 1969, the Graduate School has provided opportunities for professional women and men to obtain their advanced degrees.

adjuncts, but the plan was to develop a standing faculty should the programs grow sufficiently. As enrollment climbed and new graduate programs evolved, full-time faculty was proportionately increased, following the pattern set in the traditional undergraduate program where the faculty determined the curriculum. At New Resources quite another mechanism emerged: working together, staff and students discerned student needs and desires, and for courses chosen for the next term or two terms, the director of curriculum selected the appropriate faculty. Such a process concretely recognized that the center of growth lies within the student, an act of faith in the adult learner's creative urge to go beyond the boundaries of the known into the next phase of learning. It also integrated the communal dimension of learning, an aspect emphasized in the conduct of the classes, all of which were seminars, limited to approximately 15 students, as well as in the insistence upon student participation in devising the curriculum for subsequent terms, meaning, of course, that students could not plan their individual programs more than one or two semesters ahead.

WHAT HAVE WE WROUGHT?

Once the major innovations had been undertaken, and their consequences to the stability of the institution foreseen, CNR's leadership could have chosen to limit further advances, to preserve the known, but they did not. They chose rather the second course open in such a situation: to *think* about the relation of the novel detail to whatever generalized ideas were dominant at the time. Not only for the sake of facing two accrediting teams in three years, and of writing up master plans to satisfy the State Education Department, but for its own survival, the College thought hard about the nature and goals of its own education.

Consistently the College sought to bring its rhetoric and reality into line with each other. Because of its novelty, the School of New Resources attracted public attention, requiring



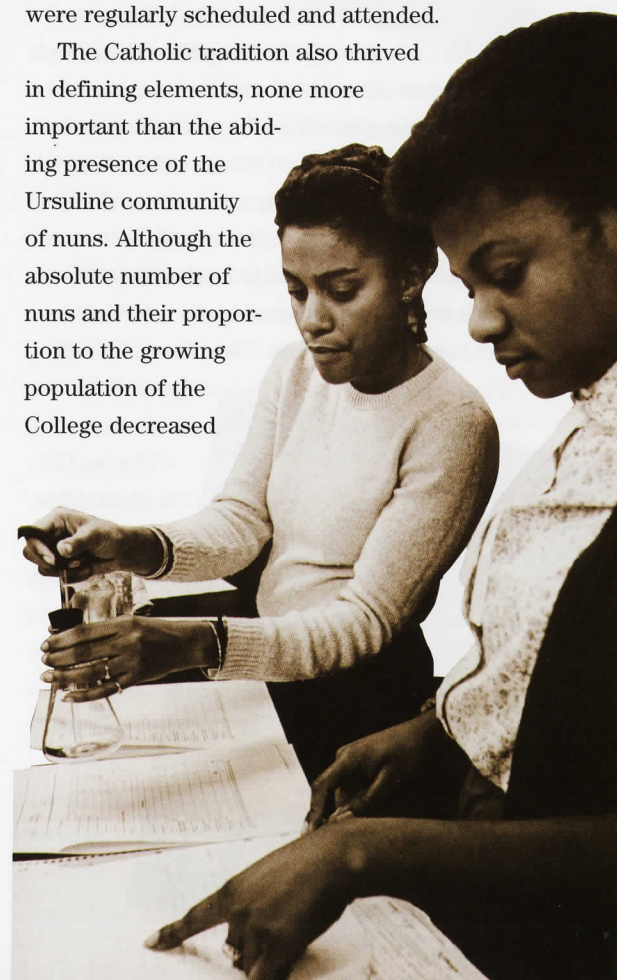
The Graduate School continues to provide opportunities for students to gain practical knowledge while also serving the community at large by offering programs for school-age children in such subjects as reading improvement.



A pioneer in adult education, the School of New Resources was founded by the College in 1972 to provide a baccalaureate education specifically designed for adults who had not previously had the opportunity to obtain a college degree.

designation – yet none disclaimed it either. In the practical order, at least in the School of Arts and Sciences, ample evidence affirmed that traditional determinants remained relevant. A significant proportion of incoming students came from families identifying themselves as Catholic in religious affiliation and/or from high schools explicitly designated as “Catholic.” There was a Campus Ministry team composed entirely of Catholics – priests, faculty members, and students; a Catholic priest served as chaplain, and worship services in the Roman Catholic tradition were regularly scheduled and attended.

The Catholic tradition also thrived in defining elements, none more important than the abiding presence of the Ursuline community of nuns. Although the absolute number of nuns and their proportion to the growing population of the College decreased



that its goals and methods be articulated frequently. In the preparation of the 1974 Report, its own staff members were the first to admit how far the reality of the first two years fell short of the ideal in the mind of the program’s architects. But reflection on the program, and consequent improvement of it, had been built into the system itself, and this initial requirement was treated seriously by staff and students alike.

The College reports to the Middle States Association in 1971 and 1974 reflect a consciousness of the depth of the changes undertaken since 1965, and an awareness that its own institutional stability had been revitalized by those changes. They acknowledged the stark possibility that if the new student populations had not been recruited and the resultant revenue stream generated, the traditional program might not have survived. As the community continued to reflect on the meaning of these changes for the future of the College and its character and identity, in 1973 the Board turned again to the workhorse Long-Range Planning Committee and directed its formal discovery and assessment of three lynchpin issues: was the College primarily a Catholic college, was it primarily a liberal arts college, and was it primarily a women’s college? Even allowing for some inevitable reductionism, in broad perspective, the answers to these questions would prove affirming then and well beyond.

In part reflecting Vatican II, by 1974 the College had grown dramatically more “Catholic.” Not only had the student body become religiously diversified, but in the Religious Studies Department of Arts & Sciences, courses in non-Christian religions were regularly offered, and the works of Protestant, Jewish, as well as Catholic theologians were studied. Complementing Catholicism there emerged a broader concern about religion itself and for values traditionally associated with religious belief and commitment, such as respect for the human person and dedication to the service of the community. The most difficult issue of all may well be that of The College of New Rochelle emergent in 1974 as a “Catholic” college. None of its formal documents claimed that

that its goals and methods be articulated frequently. In the preparation of the 1974 Report, its own staff members were the first to admit how far the reality of the first two years fell short of the ideal in the mind of the program’s architects. But reflection on the program, and consequent improvement of it, had been built into the system itself, and this initial requirement was treated seriously by staff and students alike.

The College reports to the Middle States Association in 1971 and 1974 reflect a consciousness of the depth of the changes undertaken since 1965, and an awareness that its own institutional stability had been revitalized by those changes. They acknowledged the stark possibility that if the new student populations had not been recruited and the resultant revenue stream generated, the traditional program might not have survived. As the community continued to reflect on the meaning of these changes for the future of the College and its character and identity, in 1973 the Board turned again to the workhorse Long-Range Planning Committee and

between 1965 and 1974, their presence was powerful and sustaining. Ursulines accounted for roughly a third of the trustees and held central administrative positions, including the presidency. Most with top-flight academic credentials and experience, the nuns taught in all three schools, and were particularly sought out for positions on the student affairs staff. Although most no longer wore habits and were commonly addressed familiarly by students and colleagues rather than by the conventional “Sister,” these women were recognized as religious, and esteemed as the bearers of two of the institution’s defining traditions: the College as Catholic and the College as committed to education for women.

That higher education of women remained an operative priority for the College can be seen in the decision not to become coeducational in the School of Arts and Sciences and in the focus of both Graduate School and School of New Resources programs on disciplines in which women would particularly benefit. The consciousness of

the College took on a wider, and in a sense truer, interpretation of “for women” than it had ever allowed itself before: married

women, minority women, women who could come only part-time, were all included in the expanded student body.

Functionally verifying the College’s unwavering devotion to the liberal arts tradition – for some 60 years, it had awarded no undergraduate degree other than the bachelor of arts – that same degree category would predominate at the new school, due in large part to the nature of the non-traditional undergraduate program whose students came largely from the working world. Despite recurrent advocacy for the offering of professionally-oriented courses, the liberal tradition of learning for its own sake was explicitly upheld. Moreover, the initial expansion followed by the College in its graduate programs – art and education – while both professional subjects, are disciplines that emphasize the individual person, the human capacity for self-expression, and the communal dimension of learning inherent in the liberal tradition. The new programs might actually be seen as restoring an ideal proffered in early catalogues that specified not only the requirements for master’s degrees, but even for the doctorate. Some ten master’s degrees had been awarded between 1914 and 1928, in English and history, and one doctorate (in history) was conferred in 1917.

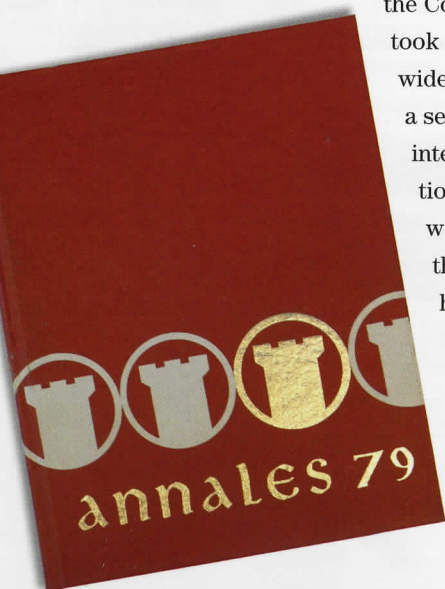
The College’s commitment to the education of teachers, of course, had come with Mother Irene and her Ursulines from Manhattan and only intensified with expanded opportunities. So too was the readiness to go to where the students were: from the beginning, extension centers in New York City served teachers who had not earned the degree and for whom travel to



The creation of the School of New Resources dramatically changed the face of CNR as women and men of all ages, including Helene Schaefer who received her degree at the age of 85, took advantage of the unprecedented opportunity offered to them.

New Rochelle after school to pursue college courses would have been prohibitively inconvenient. And so extension campuses, the effort to make college education practicable for working women and men, and the devotion to the complete education of teachers were, in fact, nothing new at all.

From her first glimpse of the Castle and its grounds at the turn of the twentieth century, it is not unreasonable to imagine that New Rochelle must have seemed to Mother Irene Gill a near-utopian setting in which to implement her vision of an American college grounded in the Ursuline methods of education for women. Here, students could live congenially together and with their teachers, enjoying the opportunity for a comprehensive educational experience. Even if in the graduate and adult degree programs there were virtually no “resident” students, the living-learning ideal was honored in the form of the emphasis placed upon peer interaction in the seminars and in peer counseling.



The School of New Resources initially had two other centers away from the main campus – no tree-shaded walks or Gothic buildings, only a few rooms in a union headquarters and a portion of the community center in a high-rise apartment complex. The Graduate School offered at least one, often several, off-campus courses nearly every term for the benefit of teachers in surrounding school districts. Such logistics meant that a fair number of CNR students never actually saw the New Rochelle campus. And yet, from dialogue with faculty, in correspondence concerning tuition and records, from catalogues and other publications – and eventually for many in the ceremony of graduation – they knew their College was there, an important element of continuity, of enduring center.

THE SCHOOL OF NURSING

Given the long and vivid history of service to human needs that has defined the Order of St. Ursula from its founding and has always driven the College, a certain essence of apt inevitability might be seen in the advent of CNR's newest educational enterprise. In June 1973 the trustees heard a proposal, in part to meet enrollment and financial needs, for still another innovation at the College: a baccalaureate degree program in nursing.

Discussions had been underway for several months between College administrators and leaders in nursing education at New Rochelle Hospital, "based on the premise that the education of professional nurses must in the future be accomplished by baccalaureate degree programs." Envisioned as a joint venture in which



Founded in 1976, the School of Nursing expanded the College's mission of education for service by preparing students for careers as nurses.



the College would establish a bachelor's degree program in nursing and the Hospital provide necessary laboratory and clinical facilities, aid for nursing students, and other financial support for the endeavor, the collaborative project was set aside.

Lying dormant for two years, the idea of a nursing program at the College appeared once again on the March 1975 Board agenda, this time as a proposal that the College would move ahead alone. In May a fully developed "Proposal to Establish a School of Nursing" was presented to the Board, which soon approved the additional steps necessary to establish the school. In September 1976 the School of Nursing opened, the last major operation to join the CNR enterprise in the twentieth century.

TAKING A DEEP BREATH

For the immediate future, the College showed incremental financial improvement, and would enjoy a period of balanced budgets and fiscal stability made possible largely by the growth of

the Graduate School and the School of New Resources, whose expansion seemed likely to assure an increasing student population. In 1973 reorganization provided for three deans and a provost, and a 1977 task force offered proposals "to address the problems raised by the expansion of the College and its new Schools," which were implemented for the 1979-1980 academic year, and established a senate to be "the principal vehicle of college-wide governance under the President and the Board of Trustees."

However dramatic, even radical, may appear the changes wrought after 1965, measured against the objectives realized throughout the preceding decades, the enterprise of The College of New Rochelle of 1979 had indisputably expanded and deepened ideals foreseen as part of the College from its inception.



A Time of Strength

Deeply grounded and resilient though the historic and philosophical principles of the College were, the new schools and programs expanded and evolved so swiftly during the 1970s that extensive changes were crucial not only in operational process but for administration and governance as well. In 1973 and 1975 the Board had approved organizational changes to serve the new schools by empowering three deans and a provost. Acting on Board task force recommendations more than two years in the drafting and discussion throughout the community, in March 1980 the Trustees complemented the new College Senate by authorizing positions of a senior vice president for academic affairs and three vice presidents — for financial affairs, student services, and college advancement. Beneath these structural changes lay a determination to forge connections among faculty, staff, and students of the four Schools in systems that would harness flourishing diversity with dynamic institutional cohesion — in a word, unity.

While innovation abounded across the institution, CNR would accomplish safe if occasionally stormy passage toward its second century not alone by reliance upon the conceptual strengths that had always driven the enterprise. No less important were leaders with creative receptivity to change at every level, from the Board of Trustees and senior administrators to faculty and students in each of the four Schools, all of whom were learning to function as interactive components of a new whole.

In 1992 the Middle States evaluation team enthusiastically recommended re-accreditation, characterizing the College as an “educational world in microcosm,” and observing that “under the influence of the Ursuline tradition of pioneering in new territory, the College has [led] in diversifying its students and its curriculum to meet new societal needs and to empower the educationally disenfranchised — women, minorities, and students beyond traditional age. This movement has not been accomplished without risk.”

Yet in their report they also expressed concern for the fiscal jeopardy posed by problematically low enrollments in Arts and Sciences, comparing it to the vine from which the new schools had branched. In her presidential reply, Sister Dorothy Ann Kelly deftly demurred, writing:

Within a decade of its founding, the School of New Resources expanded to offer adults educational opportunities in locations in New Rochelle, Manhattan, the Bronx, and in Brooklyn (pictured here).



At the suggestion of the Board of Trustees, the College administration was restructured in 1980 to create four vice presidential areas – academic affairs, financial affairs, student services, and college advancement – which reported directly to President Sister Dorothy Ann Kelly (pictured left). Leading the academic affairs area as senior vice president from 1981, until his appointment as president in 1997, was Stephen Sweeny, while Joan Bristol (right) served as vice president for student services, a role she continues in today.

The image of the 'vine and branches' captures the centrality of the School of Arts and Sciences in the historical development of the College. Nevertheless, in the pursuit of unity and diversity, the College has evolved to a different metaphorical image: that of a family, wherein the members (the Schools) have differing needs while sharing equally in a common identity. They move together as equal partners to assist one another in addressing problems. Our recent history has demonstrated the effectiveness of this response to challenges. It is from this model that we have derived our ongoing strategies and successes with unity and diversity. There is, a 'oneness' and a 'fourness' to CNR today. You need to know all four Schools to really know The College of New Rochelle.

THE FAMILY OF FOUR

As the three young sister schools were growing into their proper forms and developing mechanisms to accomplish their specific objectives, what may have seemed like "daily risk" to out-

siders was seen by many within CNR's expanding community (aggregate 1980 enrollment was just under 5,300) as appropriate, even inevitable development of what the originating College — now the School of Arts and Sciences — had been all along. Of course, there would be difficulties, anomalies, and occasional aggravations to accommodate and mend. Nonetheless, during her presidency Sister Dorothy Ann Kelly would adroitly lead her alma mater from "transition" into consolidation, reflection, and unprecedented comprehensive renewal. That the CNR enterprise remained implacably true to its principles all the while was never in doubt.

In perhaps the most obvious measure of fidelity to principle, the School of Arts and

Sciences retained its commitment to higher education for young women, not only functionally undiminished in any way, but given new and realistic prospects for a sustainable future as part of a strengthened College. No less significantly, all the new and thriving programs in the expanded College of New Rochelle family clearly originated in the liberal arts ideals, pedagogical practices, and Catholic faith which had uninterruptedly nourished every CNR accomplishment. The Graduate School was an almost inevitable outgrowth of the renowned education curriculum present from 1904 and of the lauded art program nurtured and refined at the College since its launch in 1929 by Florence and Ernest Thompson. From its first planning sessions, the





For nearly 25 years, the Castle Gallery has been a significant educational and cultural resource for both the CNR Community and the community at large, presenting a wide range of original exhibitions, on such subjects as (from top) historic Leland Castle, the art of baseball, angels, and the contributions of African-American inventors.

School of Nursing was seen as grounded in the College's then-70-year commitment to solid science in the liberal arts context, synergy that would continue in close cooperation with Arts and Sciences.

Certainly the most striking synthesis of tradition and innovation during the period was the School of New Resources, whose germinal idea arose in the mind of a CNR philosophy instructor, fired the imagination of trustees and administrators to give it life, and would in short order expand the actual and potential contributions of the College to diverse constituencies by an order of magnitude. As New Resources began to realize its prodigious promise and the campus classrooms and satellite facilities began to fill with new faces — women and men of color and maturity from wide-ranging backgrounds and life experiences — it was clear that something profound was in progress: the College's cherished conceptual goal of authentic access to education had overnight become a reality for countless deserving women and men for whom the gifts of higher education were now within reach.

PURSUING AN ADVANCED DEGREE

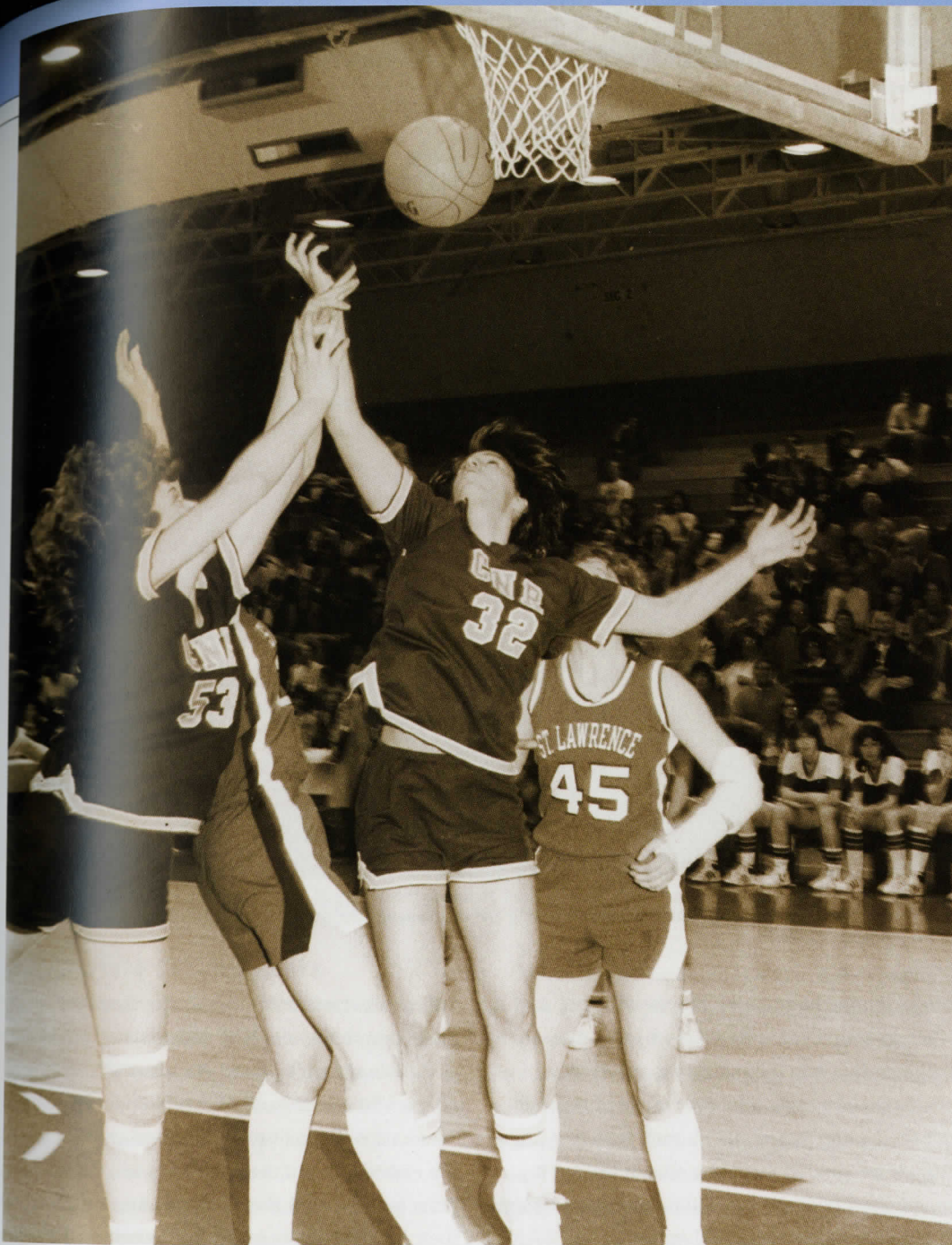
When Art Department Chair Sister Justin McKiernan and Dr. Catherine Haage began offering graduate art education and reading courses respectively in 1969, they were responding to a need for teachers in the Westchester County region who wanted to earn permanent certifica-

tion, through a master's degree, in order to continue teaching. The two educators could not know that they were laying the foundation for the Graduate School, which would go on to provide advanced degrees to thousands.

As the 1980s began, expanding opportunities for women skilled in art and its applications in business and in hospitals led the Graduate School to introduce new programs in Studio Art and Art Therapy — the first such program of its kind in Westchester. In an initiative strongly encouraged by the State Education Department as a means to make efficient use of resources, two programs were developed in cooperation



Whether reciting British poetry, quoting Shakespeare, or directing a Props and Paint production, Rev. Bernard McMahon has been a favorite of students in both the School of Arts & Sciences and School of New Resources for decades.



with Iona College in New Rochelle — School Administration and Supervision in 1981 and Communication Arts in 1984. Subsequently, the process of adding and refining programs as needs were identified produced degree programs of maximum appeal and utility for both students and the disciplines and communities served by

the College. By 1986 the Graduate School's original programs in art education and reading had given impetus to eight distinct master's degree programs and 21 innovative specializations.

Included in those new offerings were programs targeting the gifted and talented, the mentally retarded, those with learning disabilities or

emotional handicaps, the severely and profoundly handicapped, and the elderly. The Education of the Gifted program, for example, responded to a growing demand for teachers and curriculum to serve a category of students whose historically ignored needs were finally coming to be recognized. Public school officials and teachers presented the need to the College, and Graduate School administrators and faculty members responded. In addition, the School found itself serving growing numbers of adults already established in their professions who had come to the College seeking enrichment, promotion, and even new careers as school administrators, community-school psychologists, and career counselors. And though most students continue to attend classes on the New Rochelle campus, courses offered to teachers at sites throughout the New York metropolitan area today attract hundreds of students each term.

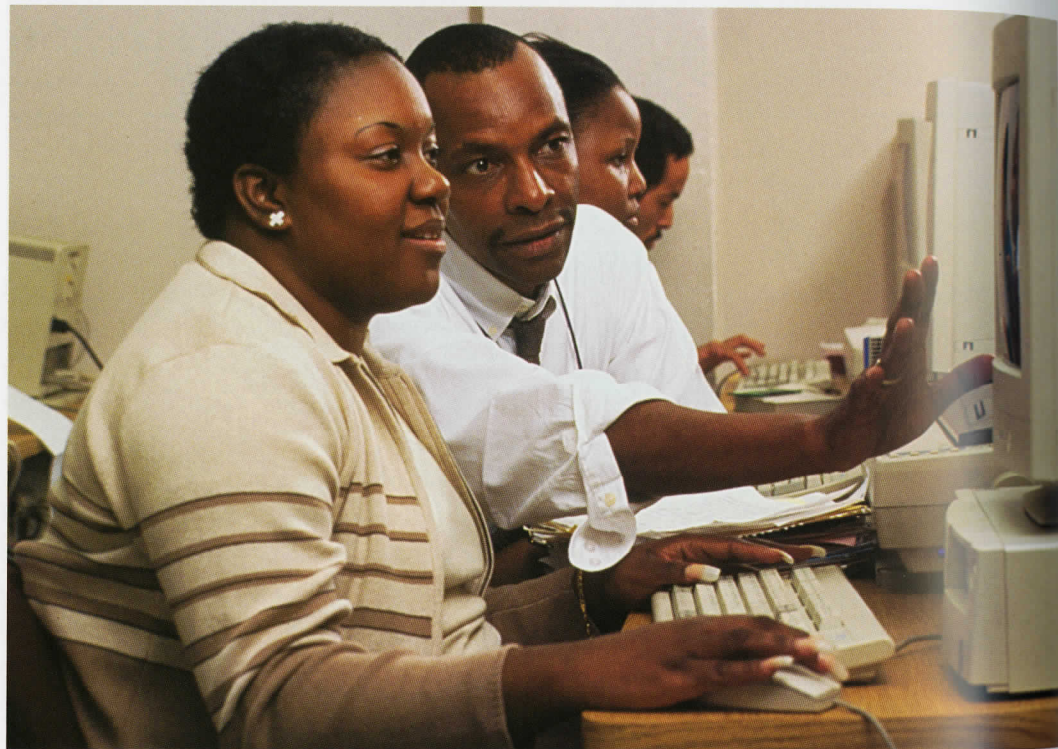
OPENING DOORS

When the dust rising from the mild tumult that the innovation of the College's hugely promising new delivery system of education — the School of New Resources — finally settled, the principals, beneficiaries, and fascinated onlookers were, in varying degrees, quite pleased at what had been created. As with Arts and Sciences, from the outset the liberal arts formed the basis of a New Resources education, with process, content, and conscious reflection integrated to

TIMELINE: 1980–2004 (cont'd.)

- 1980** The College's administration is reorganized with the creation of four vice presidents; the Castle Gallery opens in Leland Castle with an exhibition of works by art faculty, and in May the School of Nursing graduates its first class; the School of New Resources opens extensions in Harlem and Brooklyn (the Brooklyn site will become a campus in 1985), and the New York Theological Seminary Campus is approved by New York State.
- 1981** The College's new Mission Statement is approved by the Board of Trustees, and the School of Nursing receives accreditation from the National League of Nursing, retroactive to include its first class (1980) of graduates.
- 1984** The School of Nursing introduces the Graduate Program in Nursing.
- 1987** The School of New Resources dedicates its Harlem campus in honor of Rosa Parks; during the dedication, Mrs. Parks receives CNR's Pope John XXIII medal.
- 1988** Mother Xavier Fitzgerald Hall is renovated to become the College Center.

(continued on page 64)



Demonstrating a true understanding of the needs of adult students, the School of New Resources approaches education as a partnership, allowing individualized degree planning and encouraging students to make their life experiences a part of the learning process.

transform the liberal arts into the life arts. And what appeared some 30 years ago as a pioneering experiment in the education of working adults soon became a model emulated throughout the United States and abroad, with the School frequently visited by educators and the recipient of both private and public sector grants and numerous awards and honors.

Understandably, in its infancy accrediting agencies accustomed to conventional education delivery systems were inclined to find New Resources disturbingly unorthodox, even oddly suspect. But so persuasive was the steadily accumulating evidence of favorable outcomes that even stubbornly skeptical observers were won over. During the College's 1992 Middle

States re-accreditation, visiting evaluators praised both the teaching and advising professionalism shown by instructional staff teams and adjunct faculty at each of the campuses for "demonstrating a thorough understanding of the life experiences of their students and the situations out of which they come as they relate to their educational endeavors... for bringing a high level of expertise and relevant experience in academic subject fields ... for being highly committed to the mission of the School and the reward of teaching highly motivated adult learners, which makes possible their effective outreach to learners with multi-dimensional characteristics of diversity: ethnic, nationality, socioeconomic, learning styles, and work and family conditions."





To allow the School to serve its challenging new clientele effectively when conventional methods proved inadequate, administrators and faculty produced a seemingly inexhaustible quiver of remedies. Advancing the principle that entry into college should lead to employment and job advancement upon graduation, for example, an adult career counseling model known as ACCESS was derived to effectively link the student's baccalaureate degree progress to realistic career advancement by integrating academics and career skills development. Proving to be a significant contributing factor in decreasing attrition among School of New Resources students, the Retention Program was developed to meet the unique needs of adult learners by offering emergency financial aid, child care, books, and tutorial assistance.

REACHING INTO THE COMMUNITY

While the classic campus in New Rochelle provided an appealing and "centralizing" image for most CNR students, for many in the New Resources family their scholarly arena lies not beyond rolling lawns and ivied arches, but across a busy boulevard. And as the need for educational opportunities for adults seeking a college degree that had so far eluded them remained throughout New York's metropolitan area, the School of New Resources continued to extend its reach. By the mid-1980s, seven campus locations were up and running, each reflecting the character of its unique community, each radiating its own energy, carrying the joyful gravitas of "college" into its neighborhood, embracing and dignifying everyone involved.



Considered the mother of the Civil Rights Movement, Rosa Parks was honored by the College in 1987 with the dedication of the School of New Resources Harlem Campus in her name and the bestowal upon her of the College's Pope John XXIII Medal. Pictured from left: Senior Vice President for Academic Affairs Stephen Sweeny; SNR Dean Bessie Blake; Rosa Parks; President Sister Dorothy Ann Kelly; Campus Director Carolyn Tonge; and Board Chair James Nicholson.

With classes continuing on the main campus in New Rochelle, at DC 37 union headquarters in lower Manhattan, and in Co-Op City in the Bronx, the College entered into a formal agreement with the New York Theological Seminary in Manhattan in 1977 to establish a site that would be designated a campus in 1980. (In 2003 when the Seminary was forced to relocate, the College merged its New York Theological Seminary Campus with its campus in the South Bronx).

The first to offer a four-year degree program for adults in the South Bronx, New Resources began offering classes in the basement of St. Augustine Roman Catholic Church in 1976. Expanding to two floors in the Immaculate Conception School (the parish from which the

Ursulines had their first foundation in New York in 1855) two years later, the campus finally moved to its current location on East 149th Street in 1991. In 2000, with the campus continuing to flourish, College leaders chose to recognize Archbishop of New York John Cardinal O'Connor's long commitment to advancing social justice by naming the campus in his honor.

New Resources added sites in Brooklyn and Harlem in 1980. Two years later, the Brooklyn site moved to Restoration Plaza, home of the Bedford-Stuyvesant Restoration Corporation, and in 1985 was designated a campus. In 1987, the Harlem Campus, housed in a handsomely renovated portion of the Studio Museum building on West 125th Street, was named in honor of renowned civil rights pioneer Rosa Parks.

TIMELINE:

1980–2004

(cont'd.)

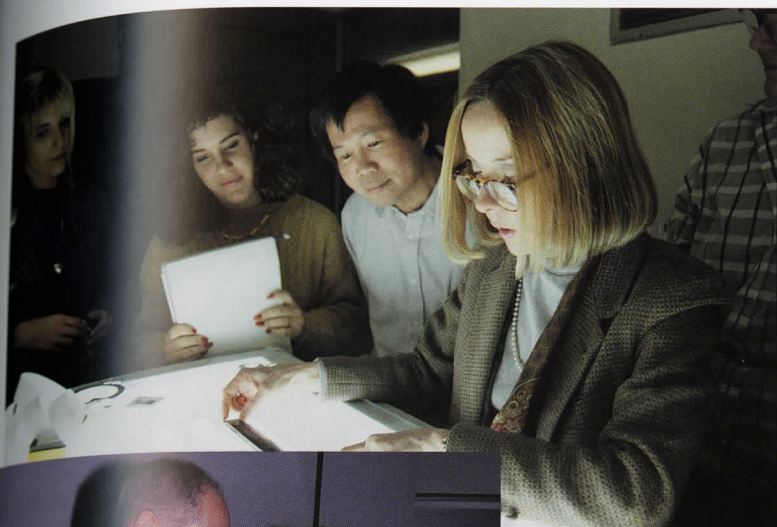


- 1990** Nobel Peace Prize winner Anglican Archbishop Desmond Tutu of South Africa is awarded an honorary degree at a memorable academic convocation.
- 1991** The College opens a new, larger School of New Resources campus building in the South Bronx, and the building's gallery space is named to honor renowned photographer and author Gordon Parks.
- 1993** Mother Augustine Gill Dining Hall is extensively renovated to be transformed into the Student Campus Center.
- 1994** CNR celebrates its 90th anniversary with a year-long celebration, highlighted by the publication of *The College of New Rochelle: An Extraordinary Story* by historian Dr. James T. Schleifer, Gill Library Director at the time, now Dean.
- 1995** Members of the Board of Trustees make a pilgrimage to "St. Angela Country" in northern Italy to walk in the footsteps of Ursuline foundress Angela Merici.
- 1996** Ursulines and The Ursuline School celebrate 100 years of presence in the City of New Rochelle, and the College purchases the nine-story building which houses the South Bronx Campus; Sister Dorothy Ann Kelly, announces her intent to retire after 25 years as president, and the Woman of Conscience Award is created in honor of Sister Dorothy Ann to recognize moral leadership by women.

(continued on page 66)



In 1988, Xavier Hall was extensively renovated to become the College Center, the technological heart of the campus, housing computer labs, art studios, a television studio, and a photography lab.



Built at its founding on the excellent reputation of the College's undergraduate art program, the art programs offered by the Graduate School are today celebrated in their own right. With degree programs in Studio Art, Art Education, and Art Therapy, students learn theory and hone their professional and artistic skills in such courses as photography with adjunct professor Elizabeth Thompson-Colleary (left) and sculpture with professor Robert Wolf (below).



today's nurse plays a vital role in the modern world and must understand society and the human condition as well as command superior theo-

retical and clinical knowledge and skills, the School of Nursing paralleled its two sister Schools by offering baccalaureate degree programs grounded in the liberal arts. Due in no small part to its faculty of professional nurse educators and clinicians possessing top flight nursing expertise and honed teaching abilities, the School quickly earned dual accreditation for its baccalaureate and master's programs by the National League for Nursing and for its continuing education program by the American Nurses Association.

Capitalizing on the excellent reputation of its baccalaureate program and to provide advanced professional opportunities for nurses, the School established a graduate program in 1984, and later added a specialized undergraduate program for registered nurses seeking a bachelor's degree. As the School reached out to those seeking to change careers, a program for women and men already holding bachelor's degrees in other fields soon followed.

In 1993, again demonstrating imaginative leadership, the School of Nursing introduced a graduate track in Holistic Nursing, among the

first of its kind in the country to academically acknowledge the pivotal importance of holistic principles that move beyond the traditional Western philosophy of focusing on the physical body alone to treat a patient's emotional and spiritual needs as well.

BALANCING BUDGETS, SECURING THE FUTURE

However grand the institutional vision, fulfillment remains anchored in sound fiscal management. In order to maintain and strengthen the ongoing investment in its faculty, its students, its graduates, its academic resources, and the facilities upon which a vibrant learning environment depends, a balanced operating budget is required. While the majority of College income is generated by tuition, to command the necessary financial resources, the Board also continues to rely upon the Annual Fund and designated fundraising campaigns.

In July 1985 the College launched a three-year campaign with the objective of raising \$7 million to increase the endowment and \$3 million in contributions to the Annual Fund to assure balanced operating budgets. The success of this campaign would inspire an even more audacious goal of \$18 million in 1994, when the College began a capital campaign with its centerpiece the restoration of Gill Library. The result — approximately \$19.3 million — exceeded expectations as CNR's most successful fundraising campaign to date.

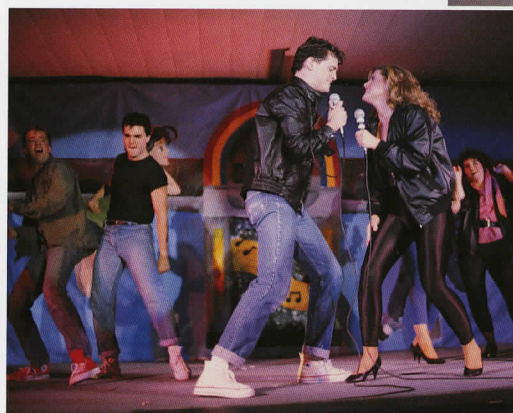
SETTING THE PACE FOR INNOVATION

CNR's youngest, the School of Nursing also grew through the last decades of the twentieth century, earning nationwide recognition not only for its sound academic and clinical resources, but also for responding to the latest developments in the profession, for pioneering the use of computerized technology in nursing education, and for innovative teaching regimes. Believing that

TIMELINE: 1980–2004 (cont'd.)

- 1997** Dr. Stephen J. Sweeny, Senior Vice President for Academic Affairs, is inaugurated as the twelfth president of the College in October; the School of New Resources dedicates a new, larger campus building in Co-Op City.
- 1999** Lightning severely damages Gill Library, hastening renovation plans, and the CNR Community embarks on the “Visioning” process to reflect on CNR’s future and set non-negotiable values.
- 2000** The School of New Resources dedicates its South Bronx campus in honor of John Cardinal O’Connor, Archbishop of New York, and the School of New Resources is named a “best practice” institution for adult learners in North America by the Council for Adult and Experiential Learning; in gratitude for a \$5 million gift to the College from Ellen Mooney Hancock ’65 and her husband Jason, the College Center is renamed the Helen and Peter Mooney Art and Technology Center, to honor her parents; in September, a CNR delegation of faculty and staff attend the University Celebration of the 2000 Jubilee Year at St. Peter’s Basilica in Vatican City.
- 2001** Following the terrorist attacks on September 11, classes are suspended for several days, and because of damage to the building housing the School of New Resources DC 37 Campus, located near Ground Zero, the campus is temporarily relocated nearby; in the weeks following the tragedy, prayer services, a blood drive, and open meetings are held to allow the CNR Community time to mourn, share feelings, and respond.

(continued on page 68)



One of the first clubs at the College, Props and Paint, now known as CNR Drama, has presented dozens of productions, including “Grease” in 1987 (left) and “Once Upon a Mattress” in 1989 (above).

UNITY IN DIVERSITY

Throughout recent decades, the renewal of buildings on the main campus in New Rochelle has proceeded largely according to plan. Complementing Leland Castle’s 1973 restoration, Holy Family Chapel was refurbished in 1984 and again in 2003, and in 1987 the south wing of Ursula Hall was converted into a most welcome Administration Center. In 1992 comprehensive renovation brought 1949’s Mother Augustine Gill Dining Hall up to a contemporary high standard as an invitingly modern dining facility and venue for diverse student services and activities as the Student Campus Center.

To address society’s increasing use of technology, in 1988 Mother Xavier Fitzgerald Hall was redesigned, refurbished, given a new designation — the College Center — and assigned a vital role as the College’s hub for technology applications and learning. Its television studio, photo lab, model classroom, computer graphics lab, and computer worksites outfitted with current

generation equipment, the Center swiftly validated its planners’ hopes. Not only did the new facility encourage faculty in many disciplines to integrate the latest technology into their teaching strategies and students to become comfortable with current tools for their studies and career paths, but it also generated continuous stimuli for new applications of digital and information technology college-wide. Recognizing a \$5 million gift to the College from alumna Ellen Mooney Hancock ’65 and her husband Jason, in 2000 the Center was renamed The Helen and Peter Mooney Art and Technology Center, to honor Ellen’s parents.

A PRESIDENTIAL INAUGURATION

Among the many pleasures of life on a college campus are the fresh beginnings each autumn in the company of fellow students, colleagues, and friends, memorable lectures, aced exams, cheerful holidays, the resonant ceremonies of convocation and graduation. Rarer but no less celebra-

story of accomplishment and renewal are a college's presidential inaugurations, for New Rochelle a scant dozen in a century.

When, in late 1996, Sister Dorothy Ann Kelly announced her plan to retire after a 25-year presidency marked by sweeping change and affirming consolidation that had brought the College both robust health and wide esteem for its traditional and its innovative programs, the Board of Trustees looked within for a successor. Finding an individual possessing strong allegiance to the College's mission, who during his two decades of service had repeatedly demonstrated the credentials to lead CNR into its second century, they unreservedly elected Dr. Stephen J. Sweeny as the twelfth president of the College.

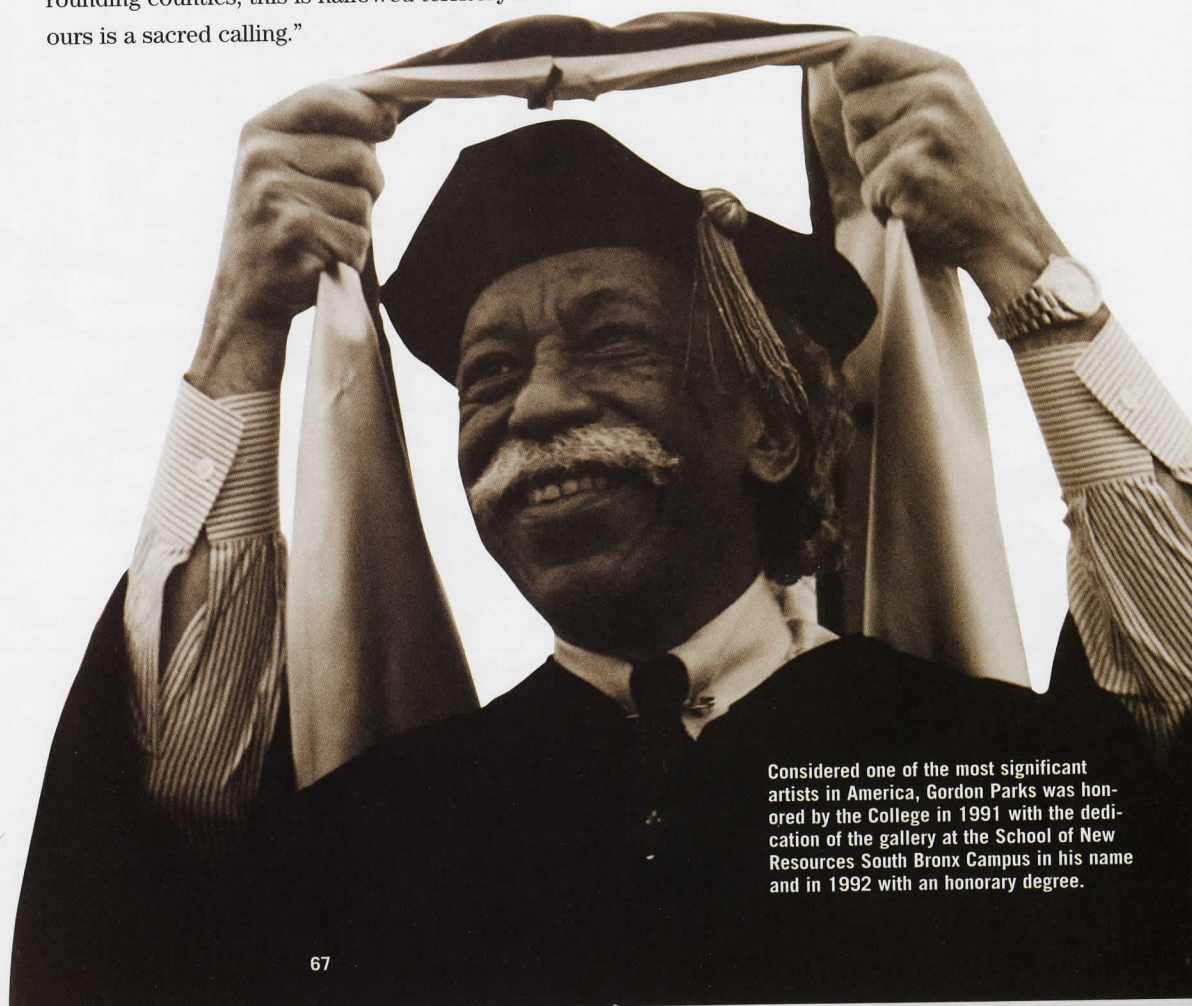
Having joined the College in 1976, Dr. Sweeny had served as assistant to the provost, vice president for planning, and most recently, senior vice president for academic affairs. An educator for more than 40 years, who had begun his career in Catholic secondary teaching and administration in Manhattan, Dr. Sweeny holds degrees from Catholic University, Manhattan College, and a doctorate from New York University.

Speaking for the first time as president at his inauguration in October 1997 — a ceremony that began with an academic procession aglow with the silk and velvet rainbow of regalia worn by faculty and delegates from dozens of American and European colleges and universities — Dr. Sweeny focused on themes and issues he would make central during his presidency, among them: New

Rochelle's commitments as a women's college in curriculum, methodology, and institutional behavior; a student body richly diverse; inclusiveness; and the enthusiastic embrace of the Ursuline heritage as fundamental to the life of the College. "In short," he concluded, "we will continue and intensify our commitment to fuse the life of the mind and the life of compassion. Once again, whether here at the New Rochelle campus, at the Bronx, Manhattan, or Brooklyn campuses, or in our teacher center work in surrounding counties, this is hallowed territory and ours is a sacred calling."

COMMITMENT IN CONTINUITY

Following the presidential agenda to reinforce and express the values that had for so long sustained the College, in the last several years each of the four Schools has pursued policies intended both to guide efficient and effective current operations and to provide reliable strength and flexibility for the immediate and long-term future through thoughtful institutional change, growth, and flexibility. Looking ahead to the College's future, in 1998 the College Community



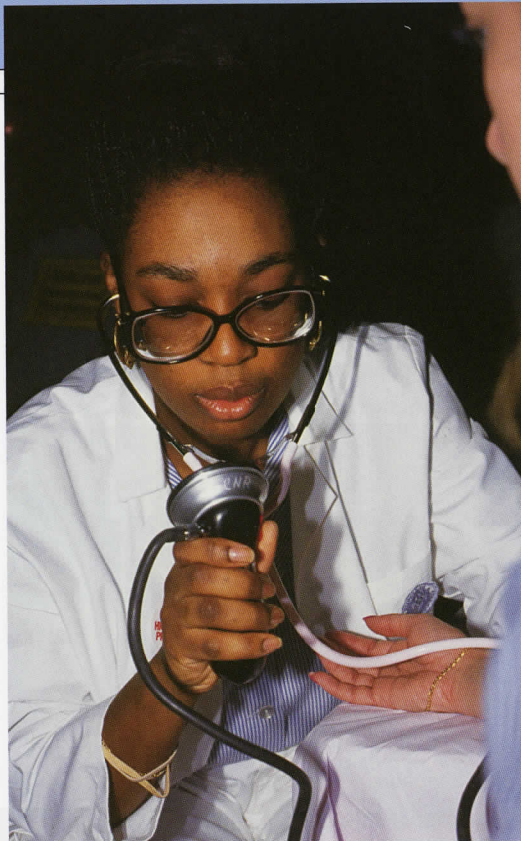
Considered one of the most significant artists in America, Gordon Parks was honored by the College in 1991 with the dedication of the gallery at the School of New Resources South Bronx Campus in his name and in 1992 with an honorary degree.

TIMELINE: 1980–2004 (cont'd.)

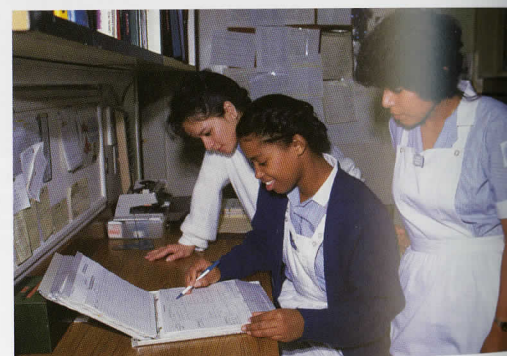
2002 In April, the newly renovated Gill Library is rededicated by Edward Cardinal Egan, Archbishop of New York, who is awarded an honorary degree; in honor of the first anniversary of September 11, a Day of Remembrance is held; classes and office operations on all campuses are suspended at mid-day, and a series of counseling, religious, creative expression, and political discussion sessions are held.

2003 In September, the College begins its 100th year, a milestone which is marked with a liturgy and convocation, officially opening the Centennial year celebration.

2004 The College graduates the largest class in its history – more than 1,600 – at a special Centennial Commencement at Radio City Music Hall; the Centennial celebration continues throughout the year, and on September 12, the College officially marks the 100th anniversary of the College's first classes; the year-long celebration ends with a dinner at the New York Grand Hyatt Hotel, and a liturgy of thanksgiving at St. Patrick's Cathedral, followed by a reception at the Waldorf=Astoria.



A key component in the School of Nursing curriculum is the opportunity for students to gain clinical experience in some of the finest hospitals and health care facilities in the metropolitan area.



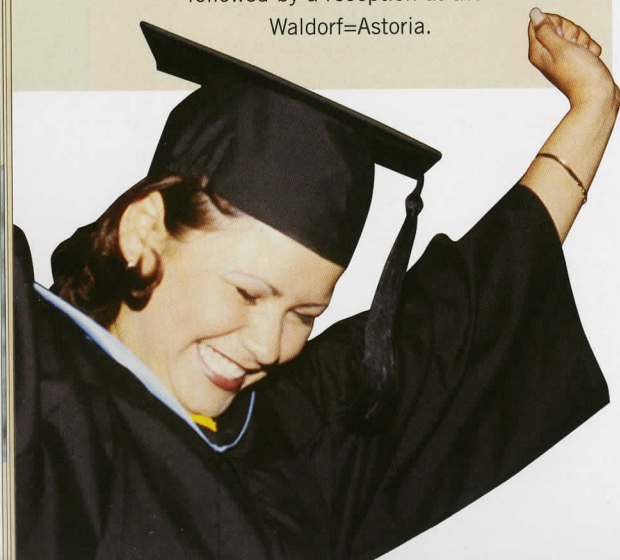
undertook to envision The College of New Rochelle of 2015. From that deliberative process, several “non-negotiables” emerged: the significance of the Ursuline heritage, the commitment to diversity, student centeredness, excellent learning environments, and providing access to education — non-negotiables that remain at the heart of College planning.

Among Dr. Sweeny's early priorities was to strengthen and renew the existing Executive Team (consisting of all the vice presidents), while creating a new vice presidential position, that of executive vice president, to oversee the key areas of communications, technology, and government relations. Recognizing the library's increasingly crucial role in the learning environment of all the Schools, in 2000 the library's top administrative position — held since 1987 by Dr. James Schleifer — was elevated from director to

dean, commensurate in rank with that of the deans of the four Schools.

CHILLING DARKNESS, SUSTAINING LIGHT

On September 11, 2001, the world watched in horrified disbelief as unimaginable cruelty forever shadowed a brilliant morning with death in New York City, in Washington, DC, and in a Pennsylvania field. At the College the following evening, the darkness across Maura Lawn was relieved by first one, then two, then the flickering pinpoints of dozens of candles as faculty, staff, and students processed silently across campus during an impromptu and deeply moving prayer service. Gathering in a circle, these pervasive colleagues and friends shared fears for loved ones perhaps trapped and injured and reflected on the profound questions always raised anew by ineluctable tragedy.





The renovation of Mother Augustine Gill Dining Hall in 1992 to become the Student Campus Center created a place of community on campus. Resident and commuter students, no longer separated, could now dine and enjoy good conversation together in a modernized facility. Because of the flexibility of space offered by the expanded second floor, the College Community – students, faculty, and staff – could now attend special events as a whole.

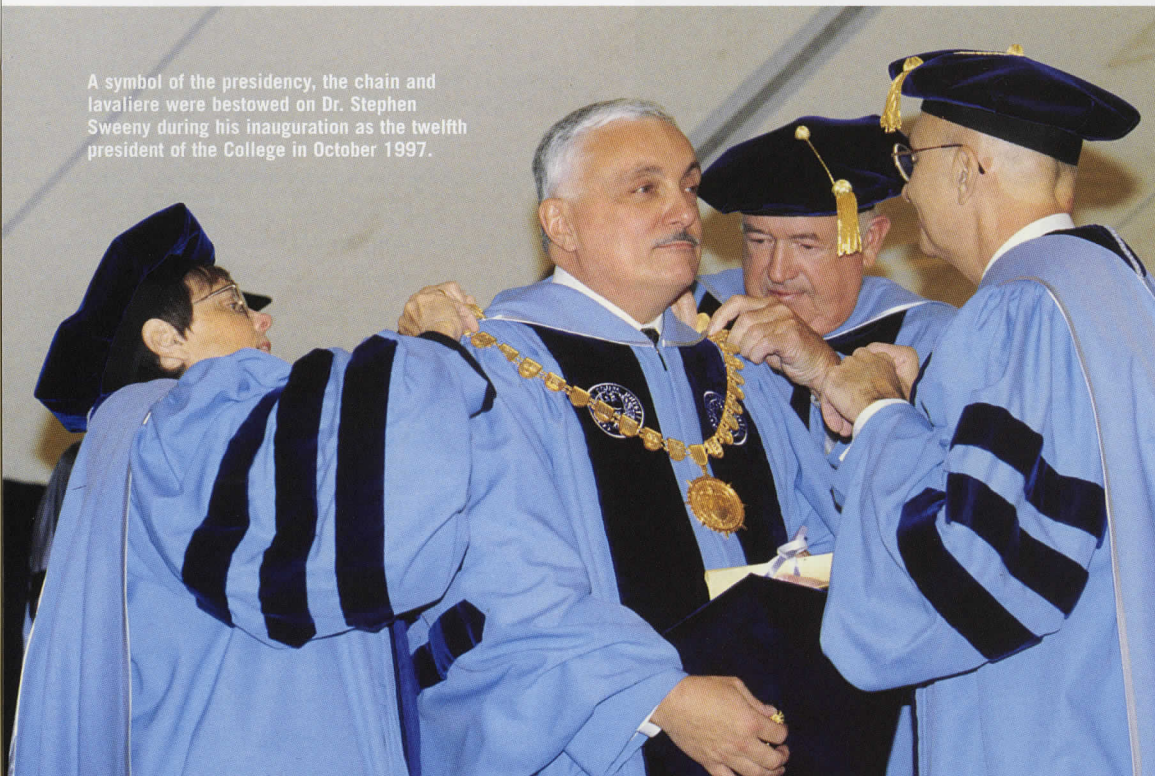
A particularly keen anxiety prevailed that night for the New Resources campus at DC 37 headquarters on Barclay Street. Only a short block from the World Trade Center, the DC 37 building had been directly damaged. But because the campus offices and classrooms had not yet opened that fateful hour, a collective sigh of relief was soon to come at New Rochelle with the news of the safety of all the campus' faculty, staff, and students. And with the generous cooperation of administrators at LaSalle Academy, in just two weeks classes resumed for DC 37 students at LaSalle's nearby facilities until the Barclay Street headquarters could be restored to service nearly one year later.

ANOTHER ENDURING LIGHT

Almost by definition, the idea of a college or university includes several elements whose presence is essential to the whole — faculty, students, curricula, classrooms, a library...

In CNR's early days, the modest library operation was cozily housed in Leland Castle, but as the collection and student use expanded with the years, available space there grew increasingly inadequate. Only in 1938 would the long-awaited Mother Irene Gill Library rise on Castle Place as the academic armature of the College. Much admired for its majestic Gothic exterior that delighted generations of students, the building served the College well. But over the decades, the growing collection combined with

A symbol of the presidency, the chain and lavalier were bestowed on Dr. Stephen Sweeny during his inauguration as the twelfth president of the College in October 1997.



dramatically altered and expanded systems of delivering library services at the main campus and to the branch campuses made it imperative that Gill Library be brought up to contemporary library standards.

And so, as the centerpiece of the major capital campaign just completed, a two-year, multi-million-dollar restoration began in 2000, complete with removal of nearly a quarter-million volumes and gutting of the structure to allow radical reworking of all the interior spaces and installation of sophisticated technological infrastructure (funded, in part, by a million-dollar grant from the State of New York) to fully support a world-class, twenty-first century academic library.

Although its doors had been reopened in January 2002, it was not until April that the College's community of scholars would officially rededicate Mother Irene Gill Memorial Library with the blessing of Edward Cardinal Egan, Archbishop of New York, and a full day of celebration. From demanding bibliophiles to architecture mavens, no visitor to the new Gill is unimpressed, especially not students and faculty. For what they find is a soaring two-story atrium with colonnade glass panels, leaping archways,

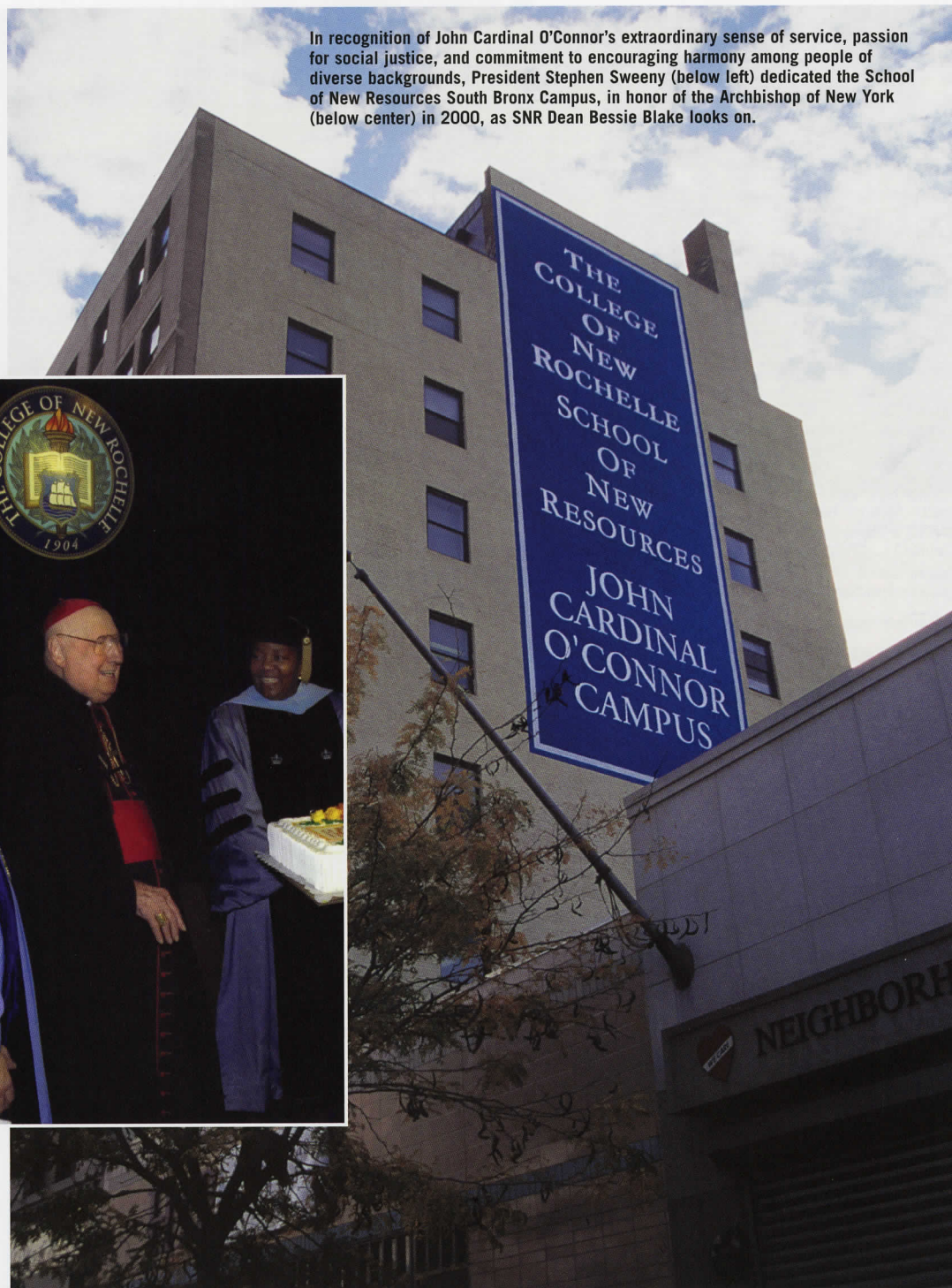
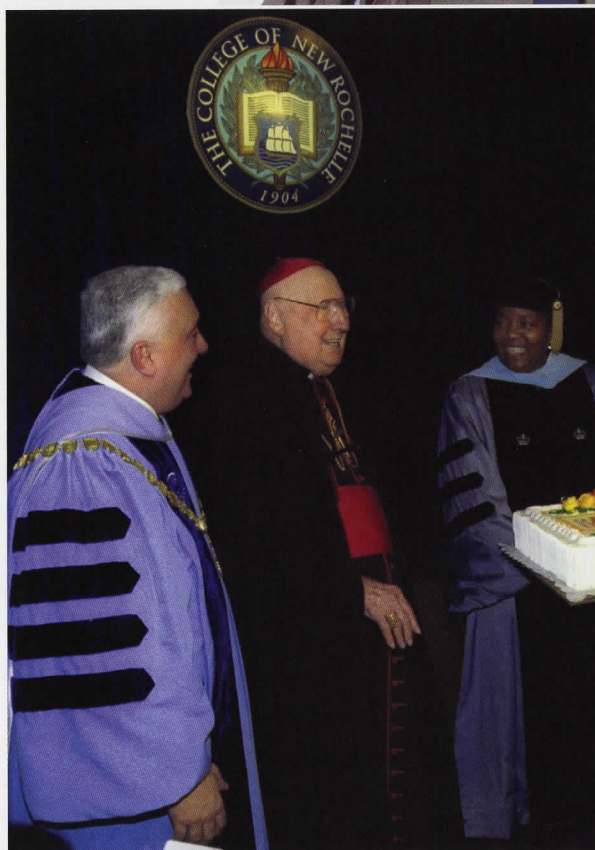


With the goal of recognizing and encouraging academic achievers, the Honors Program, which was directed by Dr. Ann Raia for nearly 25 years, benefits the entire School through innovative curriculum, experimental teaching methods, rotating faculty, and co-curricular programming.

vaulted ceilings, rank upon rank of beckoning books, and myriad cozy study spaces, at once a spectacular statement and a welcoming setting. Behind the glamour, an excellent academic library has been furnished with every contemporary tool and convenience — more than 200 data ports to access extensive online databases and the Internet, dozens of computer workstations throughout the library, and a computerized Library Instruction Room to enhance students' research ability using the latest information technology.

An indispensable pillar supporting all four Schools, Gill Library, including its notably well-credentialed staff, continues to enjoy high reputation among American academic libraries of its class. Said Dean Schleifer during the week of his beloved library's rededication: "It is hard to imagine a more fitting memorial for a woman who believed so resolutely in the quest for knowledge, who dared to ask questions that we are still seeking answers for today."

In recognition of John Cardinal O'Connor's extraordinary sense of service, passion for social justice, and commitment to encouraging harmony among people of diverse backgrounds, President Stephen Sweeny (below left) dedicated the School of New Resources South Bronx Campus, in honor of the Archbishop of New York (below center) in 2000, as SNR Dean Bessie Blake looks on.





Helen Mooney (left) greets Sister Mary Russo '35, as Ellen Mooney Hancock '65 looks on, during a reception following the dedication of the Helen & Peter Mooney Art & Technology Center in 2000. In recognition of a \$5 million dollar gift from Ellen Mooney Hancock and her husband Jason – the largest gift in the history of the College – the College Center was renamed in honor of Ellen Mooney Hancock's parents.

A MOMENT OF STRENGTH

Poised on the brink of its second century, Mother Irene's fledgling endeavor is today at a moment of strength unprecedented in its history. More than 40,000 women and men have chosen The College of New Rochelle as partner in their educational journey, going forth from the College to make a difference in their lives, their families, and their communities. Today, 7,000 students cross the lawns surrounding Castle Place and the thresholds of the five branch campuses in Manhattan, Brooklyn, and the Bronx day after day to complete their degrees and take their honored places in the extraordinary story that is The College of New Rochelle.

In this age of growing multiculturalism, the entire College Community reflects America's rich racial and ethnic diversity. Reaching out to cross racial, ethnic, neighborhood, and class lines, today's College remains a model for higher

education in anticipating and preparing students for the increasingly complex mosaic which is twenty-first-century America.

With unflagging commitment to the College's founding mission, each of the Schools fares forward with confidence. Sadly recognizing that even today American culture grievously and everywhere continues to undervalue women and their worth, women remain the shining center of the learning enterprise throughout New Rochelle's School of Arts and Sciences. Through the classical partnership of teacher and learner, and with the wisdom of dedicated faculty and determined administrators, at Arts and Sciences the talents, ambitions, and intellect of young women continue to be cherished and encouraged to their ultimate.

Built on the strength of the values and programs that had always sustained the College, the Graduate School today enjoys steadily increasing enrollment and prestige in its own right,



Members of the Board of Trustees show their support of the College in a plethora of ways, including their regular participation in formal ceremonies at the College, such as Commencement.

offering women and men professional knowledge, practical skills, and a personalized educational experience — always a hallmark of the College — and carrying to the next level New Rochelle's historic commitment to service in education, art, and human services. Constantly forging and maintaining dynamic links to the communities it serves so effectively, with power and constancy the School steadfastly discovers and fills the changing educational needs of society.

Perpetuating its global leadership as a model for adult learning, the School of New Resources now serves nearly 5,000 students each term and is proud alma mater to more than 12,000 graduates who have gone on to graduate study at America's most prestigious universities and embarked on careers as teachers, psychologists, artists, in business, and as community service professionals. As strong testament to the sustained strength of its innovative program, the

Following a multi-million dollar renovation, in 2002 Mother Irene Gill Memorial Library emerged from the scaffolding that covered it to resume its role as the intellectual heart of the College, completely refurbished and boasting state-of-the-art resources to meet the educational needs of today's students. In April, the Library was formally blessed by Edward Cardinal Egan, Archbishop of New York, (pictured at right with President Stephen Sweeny).



School continues to expand its reach, most recently opening a site in the Far Rockaways, while exploring further possibilities as the century unfolds.

In one proof of its thriving vitality, the School of Nursing nearly doubled its undergraduate freshman class in 2004, helping to ensure the nation's expanding

pool of health care professionals possess not only superior clinical skills but the richly rounded liberal arts education they'll need to take their rightful places in health care delivery, management, and policy making. As opportunities in the field continue to grow and acceptance of alternative therapies increases, the School remains a vital force in preparing nurses for all of the discipline's roles, from clinical specialties in holistic nursing, to nurse practitioners, administrators, and educators.

A VISION FOR THE SECOND CENTURY

During the past century, The College of New Rochelle has known tremendous growth, growth that has both challenged and invigorated the College and those whom it serves and continues to serve with undiminished passion. In the historic *Vision 2015*, the collective voice of the College Community embraced elements held to be critical in its future — to take risks, to embrace the challenges and seize the opportunities ahead while preserving the pioneering spirit that defined the College in its first 100 years. Since that vision was shaped, the College has moved boldly toward its realization.

Meaningful boldness includes capital projects simultaneously practical and grand enough to



A member of the NCAA Division III, the College's Blue Angels athletics teams today compete in basketball, cross country, softball, swimming, tennis, and volleyball.

capture the imagination of the College Community and to propel a worthy idea forward from inspiration through planning to grand achievement. Yet grand achievement requires ample financial resources, an essential that inspired the College in 2001 to undertake the most ambitious fundraising campaign in its history. While the capital raised will sustain the College's endowment, Annual Fund, and bring needed improvements to the College's spiritual center, Holy Family Chapel, the focal point of the campaign will be the construction of

a Center for Wellness. Housed in a new facility, the Center's integrated health, education, and well-being program will serve as a model for institutions across the nation. With groundbreaking planned for early 2005,

completion of this project promises yet another proof of the continued vitality of the College.

Vigilant and responsive to the accelerating change relentlessly sweeping the planet, College leaders have already set in motion initiatives to provide quality technological resources and services for students across all four Schools. During 2003 the College continued to integrate technology into teaching and learning by introducing wireless access in several areas across the New Rochelle campus and successfully launching ANGEL, a web-based course management system. In addition, computer labs and classrooms have been renovated at all six School of New Resources campuses, and, beginning in September 2004, all freshmen in the Schools of Arts and Sciences and Nursing will receive laptop computers from the College, ensuring both efficient access to the full range of CNR and other Web-based services and resources and development of their easy familiarity with the soon-to-be-ubiquitous communications metaverse.

Marketing the sometimes underappreciated utility of a liberal arts education in our time, a strength that carried the College confidently through its first hundred years, in 2002 CNR launched its first full-scale advertising campaign, under the unifying theme "CNR Wisdom for Life" that conveys the enduring College belief that learning transforms. The subsequent campaign — produced by McCann-Erickson as a gift of trustee John J. Dooner Jr., Chairman & CEO of McCann's parent, The Interpublic Group of Companies — creatively depicts how a liberal arts education enriches life in unexpected ways, challenging viewers to see how everyday com-



plexities can be addressed in an academic setting. The appealing ads generated strongly positive responses from the CNR family and supporters and raised the visibility of the College throughout greater metropolitan New York.

And though the Ursulines long ago moved from residence in Leland Castle, their presence endures beyond the telling, evoking the past, illuminating every present moment. For as Nancy Quirk Keefe '56 wrote in the Winter '04 issue of *Quarterly*, "We who have known the Ursulines know how important it is to recall this rich tradition from time to time, not as a sentimental journey down memory lane but to remind ourselves what we got from them, how they enriched our lives, and how we might pass along some of the learning, the stories, the wisdom, and faith."

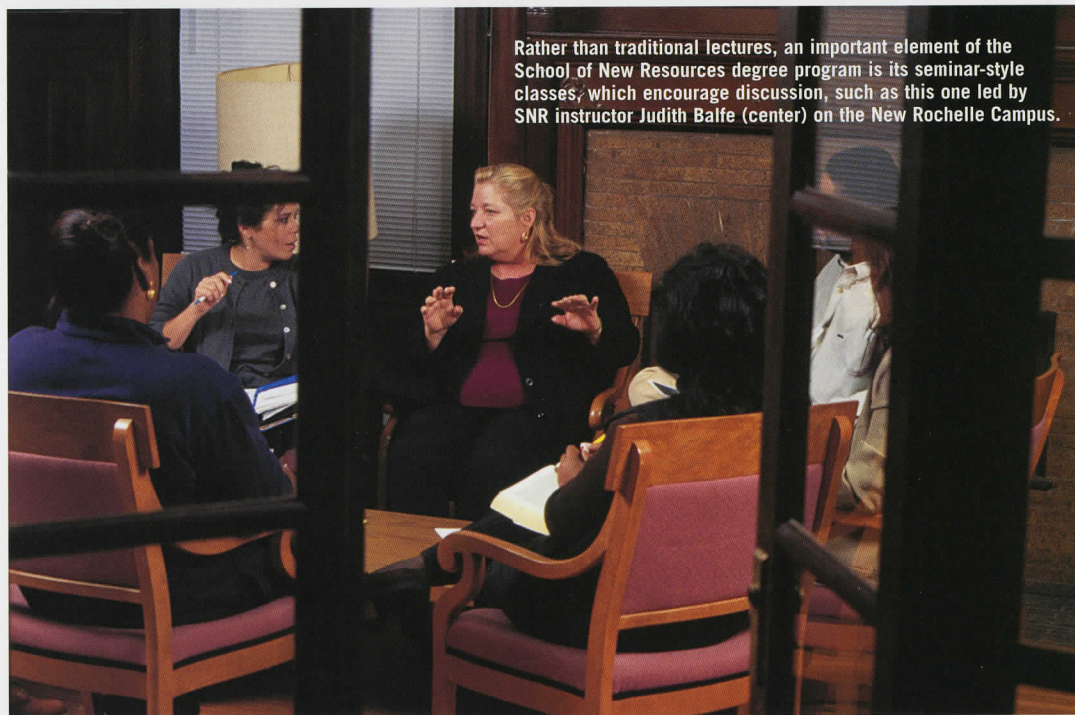
So too, commitment to that faith – that Catholic faith – remains steadfast at the College, just as it was in 1904. It is from that faith that the College derives its mission – to respect each individual, to challenge students to achieve the full development of their individual talents and a greater understanding of themselves, to encourage the examination of values through the creative and responsible use of reason, and to provide opportunities for spiritual growth in a context of freedom and ecumenism. And it is that mission that continues to guide The College of New Rochelle today, a truth that was unquestionably acknowledged by the Middle States evaluation team in 2002.

"Commitment to the mission is truly the major strength of The College of New Rochelle," concluded the team. "Its spirit permeates both

The College continues to enjoy an excellent reputation for its teacher education programs on both the undergraduate and graduate levels. An important element of that instruction is the opportunity for students to practice their skills in an actual classroom setting as student teachers.



Rather than traditional lectures, an important element of the School of New Resources degree program is its seminar-style classes, which encourage discussion, such as this one led by SNR instructor Judith Balfe (center) on the New Rochelle Campus.





individual and collective efforts and makes this College a very special place.” At

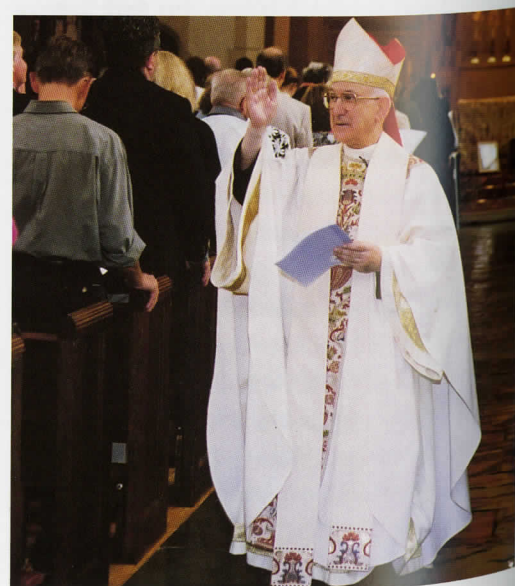
the College, they continued,

“There is a spirit of honesty and evidence of feelings of trust and hope for the future. This spirit will play a great part in its continued achievements and will enable The College of New Rochelle to meet successfully the challenges ahead.”

During the Centennial celebration begun in September 2003, the College Community came together to reaffirm the essentials that have infused The College of New Rochelle with life throughout its first century: recognition of what it means to be a Catholic college, unwavering commitment to women, the primacy of the liberal arts, unreserved embrace of diversity, and devotion to education for service – each and all whole, renewed, revitalized as the College sets out on the beckoning journey into its second century.

Speaking to the more than 1,600 graduates of the College’s Centennial class in May 2004, Dr. Sweeny offered the hope that “the celebration of the Centennial and the remembrance of the profound dedication of those who have gone before us will inspire us all the more in our dedication to the mission that has been handed to us. Blessed by God, and the Ursulines in the gift of the College, we commit ourselves to do what it takes to hand this College healthy and vital to those who will come after us at least 100 years from now.”

The College marked the culmination of its first century with a year-long celebration, beginning in September 2003 with a liturgy, celebrated by Archbishop Joseph Pittau, SJ, Secretary of the Congregation of Catholic Education (bottom right), and a convocation, during which several honored guests received honorary degrees, including Avery Cardinal Dulles, the Laurence J. McGinley Professor of Religion and Society at Fordham University, (pictured bottom left) with College trustee Sister Jeanne Brennan '45. Highlights of the events held throughout the year were the dedication of the statue of Saint Angela Merici on campus in October and the unveiling of the painting CNR: Love One Another by artist Laura James (pictured at right with President Stephen Sweeny).



Addressing the graduating class at Radio City Music Hall in May 2004, Sister Jean Baptiste Nicholson '60, immediate past chair of the Board of Trustees, spoke of the rich Ursuline legacy of which the graduates were now a part.



The Presidents of The College of New Rochelle



Rev. Michael Carthage O'Farrell
1904-1918



Rt. Rev. Msgr. Joseph F. Mooney, D.D.
1918-1923



Rt. Rev. Msgr. John P. Chidwick, D.D.
1924-1935



Mother Mary Peter Carthy, O.S.U.
1957-1961



Mother St. John O'Brien, O.S.U.
1961-1963



Mother Mary Robert Falls, O.S.U.
1963-1970



Rt. Rev. Msgr. Cornelius F. Crowley, S.T.L.
1935-1937



Rt. Rev. Msgr. Francis W. Walsh, V.F.
1938-1949



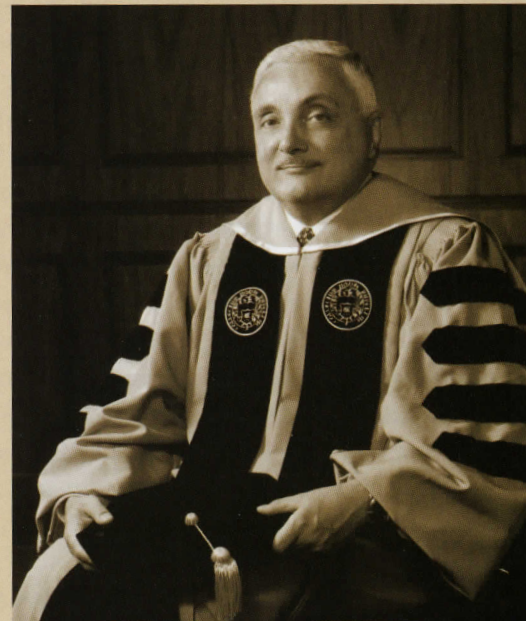
Mother M. Dorothea Dunkerley, O.S.U.
1950-1957



Joseph P. McMurray
1970-1972



Sister Dorothy Ann Kelly, O.S.U.
1972-1997



Stephen J. Sweeny
1997-present

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Generous, candid interviews with President Stephen J. Sweeny, Sisters Dorothy Ann Kelly, Mary Russo, Alice Gallin, and Martha Counihan opened the universe of the College for this project. Spanning some three-quarters of CNR's lifetime, the personal experiences of these dedicated educators as students, instructors, senior administrators, historians, and archivists conveyed much of the workings of the College and its community. Central information and insights throughout the text derive from their scholarly work and personal recollections, not merely as astute and compassionate observers of the College and Ursuline Order in defining times, but as deeply committed participants who served tirelessly and whose lucid observations and analysis now enrich our understanding of the central events, ideas, and relationships for everyone touched by The College of New Rochelle.

Special appreciation is also extended to Sister Martha for guiding the editorial team through the Archives, for providing essential background on



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Essential as background and guidance for this project and uniquely valuable for everyone interested in the College is James T. Schleifer's *The College of New Rochelle: An Extraordinary Story*. Virginia Beach, VA: Donning Company, 1994. Principal published works also drawn upon here include: Alice Gallin, OSU. *Negotiating Identity: Catholic Higher Education Since 1960*. Notre Dame, IN: University of Notre Dame Press, 2000; Marie de Saint Jean Martin, OSU. *Ursuline Method of Education*. Rahway, NJ: Quinn and Boden Co., 1946; Marie-Celine Miranda, OSU. *The Education of N: A Whiteheadian Interpretation of the Development of a College*. Fordham University dissertation (Philosophy, 1976); Mary Russo, OSU. *A History of The Eastern Province of the United States of the Roman Union of the Order of St. Ursula 1535-1989*. New Rochelle: unpublished, 1989; and Peter Maurice Waters. *The Ursuline Achievement: A Philosophy of Education for Women: St. Angela Merici, the Ursulines and Catholic Education*. Victoria, Australia: Colonna, 1994.

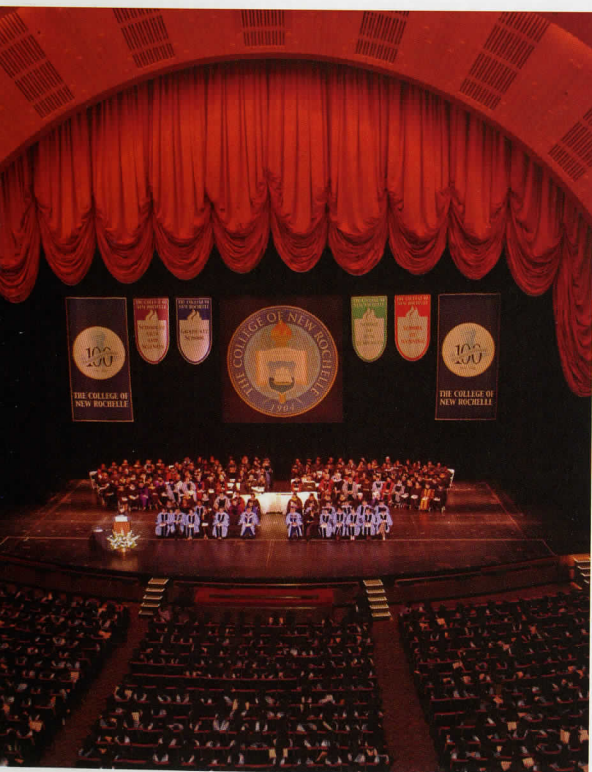
Note: Page numbers in italics refer to illustrations.

| | |
|-------------------------------------------------------------|----------------|
| ACCESS | 63 |
| Administration Center | 66 |
| Alpha Alpha | 20, 38 |
| Alumnae Association | 17, 24 |
| Alumnae College | 32 |
| Alumnae Council | 45 |
| Alumnae Fund | 36 |
| <i>Alumnae News</i> | 19 |
| ANGEL | 74 |
| Angela Merici (See Merici, Saint Angela) | |
| Angela Merici Hall | 45, 46 |
| Angela Merici Medal | 36, 53 |
| <i>Annales</i> | 17, 24, 25, 38 |
| Annual Fund | 65, 74 |
| Association of American Colleges and Universities .. | 19, 22 |
| Athletic Association | 24 |
| Balfe, Judith | 75 |
| Barzun, Henri | 21, 31 |
| Beaudette, Sr. Margaret | 6 |
| "Belles and Buoys" | 33 |
| Bero, Mother Paula | 39 |
| Birmingham, Marion Hennessy | 25 |
| Blake, Bessie | 63, 71 |
| Blue Angels | 61, 74 |
| Blustein, Evelyn | 21 |
| Board of Trustees | |
| 15, 18, 19, 34, 37, 41, 42, 46, 49, 50, 51, 52, 52, 53, 55, | |
| 57, 58, 62, 64, 67, 72, 77 | |
| Boyce, Rev. James | 8, 9, 10, 10 |
| Brady, Mother DiPazzi | 9 |
| Brennan, Sr. Jeanne | 76 |
| Brennan, Joseph | 34 |
| Brescia, Italy | 6, 9, 9 |
| Brescia Hall | 19, 23, 33 |
| Bristol, Joan | 59 |
| Brooklyn Campus | 58, 62, 63 |
| Bsharah, Mother Alban | 21 |
| Buckley, William H. | 14 |
| Bush, C.M. | 19 |
| Campus Ministry | 55 |
| Carlo, William | 38 |
| Carthy, Mother Mary Peter | 43, 43, 45, 78 |
| Casey, Mother Marie Louise | 21 |
| Cassetta, Richard | 50 |
| Castle Gallery | 60, 62 |
| Centennial | 68, 76, 76 |
| Center for Wellness | 74 |
| Charles, Mother Therese | 21 |
| Chelsea Hall | 34, 47 |
| Chidwick, Msgr. John P. | 19, 23, 32, 78 |
| Chidwick Hall | 17, 23, 33 |

| | |
|---------------------------------------------------------------|--------------------------------|
| Child Study Center | 34 |
| Church of Saint Afra | 9 |
| Church of Saint Teresa | 8, 9, 10, 10, 11 |
| Clary, Sr. Jane | 31 |
| Clement VII, Pope | 7 |
| CNR Drama | 66 |
| <i>CNR: Love One Another</i> | 76 |
| "CNR Wisdom for Life" | 74 |
| Cobb, Charles | 14 |
| College Center | 62, 64, 66 |
| <i>The College of New Rochelle: An Extraordinary Story</i> .. | 64 |
| College Senate | 49, 57, 58 |
| Columbia University | 22, 23, 23, 34 |
| Community Leadership Program | 47, 50 |
| Community of Saint Teresa | 9, 9, 10, 11, 14, 35, 42, 43 |
| Company of Saint Ursula | 6, 7, 8, 9, 9 |
| Co-Op City Campus | 49, 53, 63, 66 |
| Corrigan, Rev. Michael | 12 |
| Council for Adult and Experiential Learning | 66 |
| Council of Debate | 30, 32, 34, 34, 38 |
| Cronin, Mother Joan of Arc | 35, 36 |
| Crowley, Msgr. Cornelius | 32, 79 |
| Crowley, Mother Margaret | 21 |
| Daisy Chain | 17 |
| Daly, Charles | 51 |
| Davison, Mother St. George | 38 |
| Defense Council | 38 |
| Desenzano, Italy | 6, 7, 9 |
| District Council 37 Campus | 47, 53, 63, 66, 69 |
| Dooner Jr., John | 74 |
| Dougherty, Mother de Sales | 15, 24 |
| Dowd, Sr. Ruth | 21 |
| Downing, Mother Augustus | 14 |
| Dramatic Society | 24, 24 |
| Dulles, Avery Cardinal | 76 |
| Dunkerley, Mother Dorothea | 21, 36, 38, 39, 39, 41, 79 |
| Dunn, Mother Fidelis | 20 |
| Eagan, John | 34 |
| East Morrisania, Bronx | 8, 9, 10, 10, 11 |
| Egan, Edward Cardinal | 68, 70, 73 |
| Eggers, Mother Clement | 25 |
| Falls, Mother Mary Robert (Theresa) .. | 44, 45, 46, 48, 50, 78 |
| Farley, Rev. John | 12 |
| Farmer, Mother Gertrude | 21 |
| Fearn, Most Rev. John M.A. | 45 |
| Fischer, Margaret Mary | 39 |
| Fitzgerald, Mother Xavier | 17, 20, 20, 21, 26, 37, 45, 46 |
| Founder's Day | 17, 40 |
| Gallin, Mother Alice | 21, 39, 47, 48, 49, 51 |
| Gannon, Mother Loyola | 26 |
| Ghidoni, Mother Bonaventure | 48 |

| | |
|---------------------------------------------------------------|------------------------------------|
| Gill, Mother Augustine | 17, 22, 23, 25, 32 |
| Gill, Mother Irene | |
| 9, 9, 10, 11, 11, 12, 13, 14, 15, 15, 17, 18, 19, 22, 24, 25, | |
| 32, 40, 40, 56 | |
| Gill Library (See Mother Irene Gill Memorial Library) | |
| Graduate School | |
| 47, 52, 53, 54, 54, 56, 57, 59, 60, 61, 65, 72 | |
| "Grease" | 66 |
| Guitar and Mandolin Club | 27 |
| Haage, Catherine | 52, 60 |
| Halpin, Rev. Patrick | 19, 19, 20 |
| Hancock, Ellen Mooney | 66, 72 |
| Harlem Campus (See Rosa Parks Campus) | |
| Hawkins, Eleanor | 28, 29 |
| Hayes, Patrick Cardinal | 28, 32, 40 |
| Helen & Peter Mooney Art & Techology Center | 66, 72 |
| Henry Street Academy | 10, 11 |
| Higgins, Mary F. | 19 |
| Holy Family Chapel | 19, 23, 49, 66, 74 |
| Honors Program | 70 |
| Horgan, Charles S. | 49 |
| House of Studies | 34 |
| Hume, Nelson | 15 |
| "The Hunchback" | 24 |
| Immaculate Conception (parish and school) | 8, 63 |
| Iona College | 47, 61 |
| Iselin Jr., Adrian | 12, 13, 15, 19 |
| James, Laura | 76 |
| John Cardinal O'Connor Campus (South Bronx) 63, 66, 71 | |
| Johnson, Lyndon B. | 45 |
| Junior Prom | 39 |
| Junior Ring Ceremony | 36 |
| Kelly, Sr. Dorothy Ann | 47, 50, 58, 59, 59, 63, 64, 67, 79 |
| Kissel, Elsa | 21 |
| LaSalle Academy | 69 |
| Le Grezze | 7 |
| Leland, Simeon | 12, 13 |
| Leland Castle | |
| 9, 12, 13, 15, 15, 19, 28, 49, 60, 62, 63, 66, 69 | |
| Lenahan, Josephine | 33 |
| Leo XIII, Pope | 34 |
| Leonard, Mother Seraphine | 9, 15 |
| Little Pea Island | 48 |
| "Lost and Found" | 43 |
| Lukens, John | 52 |
| Madden, Mother Pius | 9 |
| Manhattan College | 34 |
| Martin, Mother Marie de St. Jean | 35, 35, 36 |
| Martinan, Mother Marietta | 36 |

| | |
|---------------------------------------------------------------------|----------------------------|
| Maura Hall | 17, 23 |
| May Day | 22 |
| McCarthy, Mary Lou Minetti | 38 |
| McDermott, Joseph | 53 |
| McGuire, Edward | 15 |
| McKiernan, Mother Justin | 21, 52, 52, 60 |
| McLoughlin, Mother Cephas | 21 |
| McLoughlin, Rev. Thomas | 12, 15 |
| McMahon, Rev. Bernard | 50, 60 |
| McMurray, Joseph P. | 47, 50, 79 |
| Merici, Saint Angela | 6, 6, 7, 7, 8, 9, 76 |
| Merici Hall | 34 |
| Middle States Association of Colleges and Secondary Schools..... | 19, 22, 42, 43, 55, 58, 62 |
| Mietzelfeld, Mother Judith..... | 38 |
| Miranda, Mother Marie-Celine..... | 51, 52 |
| Mission Club | 37 |
| Mission Day (Queen)..... | 36, 36, 37 |
| Mission Statement..... | 62 |
| Monahan, Mother Grace | 21, 30, 34 |
| Mooney, Msgr. Joseph | 18, 78 |
| Mother Augustine Gill Dining Hall..... | 29, 36, 64, 66, 69 |



The College graduated the largest class in its history – more than 1,600 – during a special Centennial Commencement at Radio City Music Hall in May 2004.

| | |
|--------------------------------------------------------|--------------------------------------------|
| Mother Irene Gill Memorial Library | 29, 29, 32, 65, 66, 68, 69, 70, 71, 73 |
| Mother Xavier Fitzgerald Hall | 45, 46, 62, 64, 66 |
| Mudd, Sidney | 46 |
| <i>Mystic Marriage of Saint Catherine</i> | 8 |
| New York Theological Seminary Campus | 49, 62, 63 |
| Nicholson, James | 63 |
| Nicholson, Sr. Jean Baptiste | 77 |
| O'Brien, Mother St. John | 44, 45, 78 |
| O'Connor, John Cardinal | 63, 66, 71 |
| O'Farrell, Rev. Michael C. | 10, 12, 12, 15, 18, 78 |
| "Once Upon a Mattress" | 66 |
| Order of Saint Ursula | 4, 7 |
| O'Reilly, Mother Thomas Aquinas..... | 16, 17, 21, 29, 32, 33, 34, 35, 36, 37, 38 |
| Ostertag, Edna Meyer | 31 |
| Oxford University | 34 |
| Parks, Gordon | 64, 67 |
| Parks, Rosa | 62, 63, 63 |
| Paul V, Pope | 7 |
| Peace Group..... | 38 |
| Pell Grants (Basic Opportunity Education Grants) | 49 |
| Phi Beta Kappa | 35, 36 |
| Philbin, Eugene | 14 |
| <i>Phoenix</i> | 17 |
| Pittau, Rev. Joseph | 76 |
| Pius VII, Pope | 6 |
| Press Club | 24 |
| Props and Paint | 24, 24, 38, 66 |
| <i>Quarterly</i> | 17, 19, 24, 25, 75 |
| Quinn, Mother Baptista | 9 |
| Quinn, Mother Scholastica | 39 |
| Raia, Ann | 70 |
| Rank, Tenure and Salary Committee | 48 |
| Red Cross Unit | 26, 26, 38 |
| Reddington, Mary Jane Kann..... | 37 |
| Retention Program | 63 |
| Rice, Mother Berenice | 21, 34 |
| Rogick, Mary Dora | 21, 30, 47, 47 |
| Rogick Life Sciences Building | 47, 47 |
| Roman Union, Order of St. Ursula | 4, 17, 34, 35 |
| Rosa Parks Campus (Harlem) | 62, 63, 63 |
| Rugambwa, Laurian Cardinal | 43, 45 |
| Russo, Mother Mary | 21, 47, 72 |
| <i>Saint Angela and Her Companions</i> | 7 |
| Saint Ursula | 7, 8 |
| Salo, Italy | 6 |
| Schaefer, Helene | 56 |

| | |
|---------------------------------------------|----------------------------------------------------------------------------------------------------|
| Schleifer, James..... | 35, 64, 68, 71 |
| School of Arts & Sciences | 52, 55, 56, 59, 61, 72, 74 |
| School of New Resources | 22, 47, 49, 52, 53, 53, 54, 55, 55, 56, 56, 57, 58, 60, 61, 62, 62, 63, 63, 66, 67, 71, 72, 74, 75 |
| School of Nursing | 49, 52, 57, 57, 60, 62, 65, 68, 73, 74 |
| Schuler, John J. | 20 |
| Science Hall..... | 19, 23, 23 |
| Scully, Joseph | 21, 31 |
| Senior-Freshman Tea | 39 |
| September 11 | 66, 68 |
| Shaughnessey, Mother Celeste | 21, 32, 39 |
| Sheedy, Anna T. | 19, 20, 31, 33 |
| Sodality | 24, 38 |
| South Bronx Campus | 49, 63, 64, 66, 67, 71 |
| Spellman, Francis Cardinal | 29, 45 |
| Sports Building | 28, 29, 31, 32, 38 |
| <i>St. Angela's Quarterly</i> | 17 |
| Stehlin, Mother Magdalen | 8 |
| Stoutenburgh, William | 46 |
| Strawberry Festival | 47, 50 |
| Student Advisory Board..... | 24 |
| Student Campus Center..... | 64, 66, 69 |
| Sweeny, Stephen | 59, 63, 66, 67, 68, 70, 71, 73, 76, 76, 79 |
| Swimphony | 32, 38 |
| Taaffe, Thomas | 53, 53 |
| <i>Tatler</i> | 18, 19, 24, 30, 38 |
| The "Tea" | 32 |
| Thompson, Ernest Thorne | 19, 20, 31, 36, 59 |
| Thompson, Florence | 20, 31, 36, 59 |
| Thompson-Colleary, Beth | 65 |
| Tonge, Carolyn | 63 |
| Tucker, Louise E..... | 22 |
| Tuition Assistance Program..... | 50 |
| Tutu, Rev. Desmond | 64 |
| Ursula Hall..... | 45, 46, 46, 66 |
| <i>Ursula Laurus Citation</i> | 45 |
| Ursuline Seminary(Ursuline School) | 9, 12, 64 |
| Vallerie, Josephine | 21, 38 |
| Vatican Council II | 44, 45, 55 |
| Vergara, Allys Dwyer | 21 |
| <i>Vision 2015</i> (visioning process)..... | 66, 68, 73 |
| Wallace, Mother Ignatius | 16, 17, 19, 20, 25, 27, 32, 33, 37 |
| Walsh, Msgr. Francis W..... | 32, 37, 38, 79 |
| Weiss, Mother Dominick | 10, 11 |
| Wolf, Robert..... | 65 |
| Woman of Conscience Award | 64 |
| World War I | 25, 26, 26 |
| World War II | 34, 37, 38, 38 |

